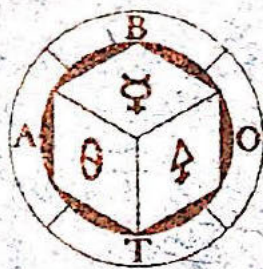
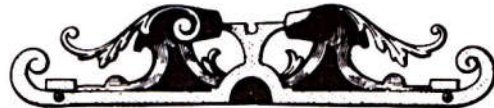


QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. ~~3~~ 1



BUILDERS OF THE ADYTUM



Transcriptions of special class work conducted by
Ann Davies at Temple of Tarot and Holy Qabalah
regarding
QABALISTIC DOCTRINES ON SEXUAL POLARITY



QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson One

(from the transcripts of class lectures by Ann Davies)

The purpose of this course is to give specific instructions and techniques designed to help you dispel the patterns of error which have become a part of our world consciousness regarding the creative energy of God.

As advanced aspirants all of you are reaching for conscious union with the higher creative planes. You have set the goal of eventually becoming members of the Fifth Kingdom and aiding in the Plan for establishing a more enlightened life here on planet earth.

One of the greatest hindrances toward spiritual development at this stage of evolution is the erroneous responses which influence all of us regarding the sexual energy. Our aim is to help you unveil, within your own personality complex, some of the patterns of error that are keeping you from first-hand conscious union with the Ego of all humanity. To do this we must first realize that, though these errors have become entrenched in the collective consciousness of humanity, we can, through continuous watchfulness, keep them from affecting us to any harmful extent.

We will learn in these lessons how to begin expressing above the level of mass consciousness. These patterns of false knowledge, built into the Yetziratic substance, have to do with sex, marriage and our interrelationships with others in general. To help mitigate their effect on our responses to life, we must first look for the Atziluthic principles which govern all expressions of the reproductive energy on all planes.

To experience union with God we must understand the principles of union. We utilize this very energy to effect the physiological changes that lead to conscious guidance from higher planes of expression. Higher vibratory levels cannot flow freely to us when we let ourselves respond negatively to any expression of the reproductive energy, no matter how immature it may be. The first necessity is for us to admit to ourselves that we, too, probably have some erroneous ideas and responses on the subject of sexual union. After we have admitted that we need to give conscious attention to this possibility, the next step is to grasp the universal principle that governs the expression of this creative energy on all planes and in all times and climes.

Let us turn to our knowledge of the Qabalistic Tree of Life to help us comprehend the basic principles of creation and union. Kether, the Crown, the number 1, expresses the unity of the Life-power. This is a unity within its own Selfhood. It is a unity which transcends the pairs of opposites . . . which transcends polarity . . . yet, at the same time, it is an all-inclusive unity which holds the seeds of all subsequent dualistic expression. Qabalistically, Kether relates to the first impulse which initiates a new cycle, large or small, of the Life-power's self-expression. When such a cycle is to begin, the One Self, Yekhidah, turns inward to-

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ward self-contemplation, thereby perceiving or giving attention to the duality within the unity; to the duality which is the necessary basis for all creation, for all manifestation. That is, the Life-power — Itself transcending duality — perceives the necessity for duality, for maleness and femaleness, for positive and negative, for projective and receptive, in any cycle of creative self-expression.

Chokmah, the masculine principle of life energy, and Binah, the feminine principle of concretion, are the first projections into relative manifestation. Thus there can be no expression without duality. It is inherent in all that eventually becomes manifest.

The first expression of the feminine or receptive aspect is Amah, אִמָּה, the dark, sterile Mother. She holds within her the seeds of unlimited potentiality. She is the Divine Potential, corresponding in one sense to the potencies of Ain Suph Aur, the Three Veils of the Absolute. Chokmah is the first projective impulse from Yekhidah. He is the first self-contemplation of the One, the perfect duplication of the real Being of the One. When any aspect of creation begins, the Light Force, Masloth, מַסְלוֹת, which is the Life Force, Chaiah, חַיָּה, attributed to Chokmah, impregnates Amah, the Eternal Potential, and she becomes Aima, אִמָּה, the bright, fertile Mother of all that is manifest. Amah becomes Aima by adding the letter Yod to her name. Yod is the Hebrew letter which symbolizes the masculine procreative potency.

The Path which unites them during a cycle of the Life-power's self-expression is the Path of Daleth, attributed to Key 3, the Empress, a pregnant woman. She is crowned by the twelve stars of the zodiac, whose sphere of influence is in Chokmah. Thus Binah becomes activated through the path of love. She is the agency whereby the inciting Chokmah power is able to manifest in the work of creation. We see then that potential manifestation, Amah, becomes actual manifestation, Aima, through the activity of Chokmah, the masculine life-giving principle of the One.

To Binah is also attributed Neshamah, the Divine Soul, source of all intuitional guidance. Intuition is really the outcome of union between masculine and feminine forces. Superconscious influence becomes available to us through subconscious activities. Key 5, the Hierophant, Tarot symbol of intuition, is also, through the letter Vav, a symbol of union. Furthermore, The hierophant symbolizes a masculine potency working through a feminine agency. We receive intuition through the impregnation of subconsciousness by superconscious wisdom. When we receive intuitional guidance we act as the female receptive agency open to impregnation by wisdom from a higher plane. We cannot receive this wisdom without some measure of union between our personal consciousness and the Ego in Tiphareth. Neshamah is really Aima, the fertile Mother, who through her concreting power gives the abstract wisdom of Chokmah enough form to make it available and understandable to us.

Yod, the Hebrew letter attributed to Chokmah, represents masculine creative energy. In Tarot this letter is associated with Key 9,

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which is also assigned to the function of coition. The figure in Key 9 personifies the Divine Masculine, the Ancient of Days. Key 9 intimates that this masculine projective life-force is actually presented to us in the food we assimilate through functions associated with the Virgo area. The light-energy of Chokmah impregnates the Virgin's Milk or First Matter of the Alchemist with life-energy. When, through conscious attention, we impregnate our bodies with extra amounts of this life-energy, the cellular reproductive process gradually transforms our bodies into vehicles able to receive ever higher levels of energy and wisdom. This is the conscious attention to assimilation related to the exaltation of Mercury in Virgo. We will discuss this in more detail in a later lesson.

Thus we see that through union of masculine and feminine potencies, or the function of coition on the cellular level, our transformation into the New Creature is brought about. Through the interaction of masculine and feminine qualities the universe creates itself and sustains itself. The self-contemplation of the One upon the duality of Its nature is the basis for everything that becomes manifest. This self-contemplation, which begins a cycle of cosmic evolutionary expression, is actually the same energy which expresses through all phases of reproduction.

As you continue these studies, it is important to keep ever in mind these principles behind all creation, all reproduction, all sex expression. Furthermore, you must be willing to look closely at the ideas and patterns of response that you hold about this energy. Affirm your readiness to unveil any adverse ideas about sex that you have in your personality storehouse. If we are not willing to face certain unlovely traits in our personality, we cannot unveil truth in meditation. Indeed, when we hide from ourselves, we stop the flow of intuitional guidance.

For example, one must be willing to look within himself for the causes of an unhappy, inhibiting, unfulfilling marital relationship. If this is our problem, we must have attracted such a relationship because of an error in our thinking or an immaturity in our emotional responses. Furthermore, we must be open to the idea that if any relationship is difficult, it may be an essential step in our spiritual growth. Close relationships, especially marital, are the greatest testing ground for the 'dealings of God with the Soul'. Through this testing process, associated with Key 14 and the 25th Path, we are prepared for union with the Ego in Tiphareth.

Difficult situations in life give us the opportunity to accomplish much in self-understanding and transmutation. The important thing is to know that it is your responses that must be dealt with, not those of anybody else. When we react in close relationships with more spiritual understanding, we can help any situation. Reacting constructively does not mean appeasement. Sometimes constructive reactions require more severity. Chesed (Mercy and Beneficence) must be balanced with Geburah (Severity and Justice) in all situations. It is through

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equilibrating the pairs of opposites and striking a balance that we solve our problems — emotional, mental or physical. When we react with more objective knowledge of the principles involved, inevitably we will be able to cope with all situations more constructively. We must even be willing to face the idea that some relationships which have been based on immature responses should be dissolved courageously for our greater growth.

Not all of the patterns etched in the collective subconsciousness related to sex are completely wrong. Many ideas about control and the spiritual use of sexual energy are basically correct but wrongly understood and applied. We must realize that the taboos and restrictions related to sex had their beginnings in the necessities of past periods of history. They are part of the scaffolding which no longer has a constructive purpose in the building of the Temple of Regenerated Humanity. In earlier eras when savagery and hostility were rampant in the races of men, strict controls were necessary in order to conserve energy for further development of conscious awareness. But that which helps one cycle can be a detriment in the next. It is for us to begin a higher arc of sexual freedom based on our higher understanding of the sexual energy. Sexual freedom does not mean sexual license, as we should know by now. True freedom in any area of expression always implies understanding. Our aim is to become aware of detrimental responses to patterns of behavior that no longer serve us constructively. We must aim for a new level of response based on a higher understanding of the universal reproductive energy.

Thus we see that though certain inhibitory patterns were once necessary for evolution, our present aspirations demand that many of these ideas and patterns of action be dissolved so as to release the Yetziratic energy caught in the pattern of error and make it available for our further development. The patterns of repression, guilt and inhibition which were right for an earlier era of evolution need to be dissolved so that we can give expression to a higher cycle of sex expression, wherein knowledge of the true meaning of creative energy will make misuse, degraded action and guilt-ridden thinking impossible.

To achieve automatic response on a higher arc of understanding is our greatest need at this time. However, to make such constructive response automatic, the negative ones must first be apprehended consciously. This means that they must be subjected to alchemical dissolution first and then be re-coagulated into a higher level of response. No matter how liberal you think you are, we all have a tendency at times to fall into the trap of responding to some of the negative patterns about the reproductive energy of God. ##

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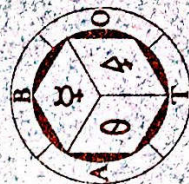
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QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. #2



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Two

(from the transcripts of class lectures by Ann Davies)

In order to succeed in shifting the center of consciousness from the lower centers to the true Ego in Tiphareth, we must comprehend the principle of gender as it expresses in the whole evolutionary process. The volitional drive which finds expression on the physical plane as the urge for sexual union is the driving power behind evolution. Actually, evolution is made possible through the reproductive process. Generation after generation of bodies have brought man to his present state of self-conscious awareness. This same reproductive force, when properly understood, is the force which enables man to reproduce within his own vehicle the image of perfection and dominion that marks him as a Master of life.

Evolution results from the interaction of dualistic forces. Through the union of Chokmah and Binah the universe forever flows forth. It is continuously fathered through Chokmah and continuously nurtured through Binah. Everything that exists is a product of this union and an outcome of universal love. In the archetypal world of Atziluth their union gives birth to the seed ideas that hold the purpose for all aspects of manifestation. In the creative world of Briah their love inspires the poet, the artist, the composer and all others who are able to respond to Briatic images of beauty. In the formative world of Yetzirah, Father and Mother are in eternal conjunction, forming patterns of beauty or patterns of error, depending upon the clarity of reception from the planes above. In the material world of Assiah all forms hold Chokmah and Binah in union. Male and female aspects of these Divine Parents continuously seek union and beauty and oneness. But their seeking is not yet clear and their clouded vision drives them into unwise actions.

My aim is to help you synthesize all the various expressions of the creative energy so that you will not separate its physical plane expression from its more subtle, interior expressions. Until you can see the essential purity of the sex energy you will not be able to utilize its more subtle emanations. Some of the ideas we have received from others are, of course, in line with our aspirations. Yet much of that to which we still give assent contradicts our ideals. One damaging error that many aspirants are prone to is the idea that liberation and illumination are dependent upon our ability to suppress desire for union with the opposite sex. Subconsciously many aspirants carry a 'conviction of sin' about sexual union, even though they have long since become intellectually cognizant of the folly of such ideas. To banish these guilts from your subconscious level of automatic reactions, it is necessary to remind yourself that all existence is the result of the union of masculine and feminine potencies, no matter upon what level it is expressing.

The psychological problem often enters into our responses when this creative principle is applied to the act of union between man and woman. It sounds spiritual enough to us until it is associated with as-

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pects of creation that are close and intimate. It takes continuous watchfulness to begin reacting to all expressions of union in a constructive way. Learn to perceive and identify the creative energy on all levels. Did you realize that the flower is the sex organ of the plant? Does this way of expressing it bother you? Are you able to react to the miracle of human sex organs without embarrassment? Yet, if you have feelings of shame or discomfort, they are understandable. The patterns for such reactions are imbedded deeply in human consciousness and have been for milleniums. The Master of Wisdom who guides the work of B.O.T.A. has stated that the most important task of humanity during this period is to completely change its interpretation of the reproductive function and come to think and feel about it in a vastly more enlightened way. This means that a new orientation is absolutely essential for spiritual development.

It is time for us to put our attention on any automatic adverse reactions that we have about the sex drive. Sometimes giving up erroneous beliefs is difficult, even when they have been a source of much pain and conflict for us. We all have that in us which is comfortable with old ideas, with popular ideas. We tend to go along with them as the line of least resistance. Yet, as students who aspire to levels of wisdom beyond that of the ordinary man, you must subject automatic ideas to close scrutiny in order to test their truth.

Begin by seeking the source of some of your fixated notions and emotional reactions about sex. It is in the conflict of emotions, in conflict between idealistic aspirations and personality level patterns, that we make barriers for ourselves that hold back the liberation we seek. Yet the very conflicts impel us toward looking for the answers. We experience the Divine Discontent until we consciously affirm our readiness to seek reality no matter what towers of personal opinion and prejudice may have to fall.

We are giving out these instructions now, particularly to you as advanced students, because you are part of the vanguard of humanity who have accepted the task of helping to lighten and transmute the world soul. To fulfill this responsibility you must begin to act and respond always in accordance with the principles of universal love. Your very aspirations now make it imperative for you to disentangle yourselves from the usual reactions to sex, both to ideas of its evil and repression, and to ideas that mistakenly consider license and promiscuity as expressing freedom of thought. It is your job, having dedicated yourself to helping transmute the world soul, to begin by changing your own consciousness so that sex is viewed with such utter reverence that it cannot be misused in either extreme.

I have looked into the hearts and listened to the yearnings of so many beautiful souls. My heart has wept at what so many of you have been doing with the sacred life force within you. How do I know this? I know it because it is my privilege to have been very specially trained in the areas that involve this energy. I have listened to your hearts call out for liberation while your lips gave assent to some irreverence

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about union which so many mistake for sexual freedom. It is absolutely essential for your further spiritual growth that you learn to look upon the opposite sex with true reverence. Not until then will you be able to avail yourself of the energy that completes consciousness. Not until then will you be able to safely liberate the Kundalini power and charge your subtle vehicles with the divine force which leads to union with the Higher Self. To develop the capacity for the highest aspects of union, you need to first understand and revere all of its areas of expression.

Union, magnetic attraction, and love are the very basis of our universe. Science calls the atom the building block of the universe. In essence it is an aspect of the inter-relationship of masculine and feminine potencies. The simplest atom is the hydrogen atom with its single positive proton at the center and the single negative electron wheeling around it. It has both a positive and a negative charge. Neither has formative power without the other. It takes the combination. In like manner, neither masculine nor feminine expressions of life can function properly unless they understand the inter-weaving of this energy. We must first give attention to the universality of the inter-action between male/female potencies and then apply it in our human relationships and in our endeavor to accelerate spiritual growth.

These simple atoms, made up of a positive and a negative electrical charge, seem to be attracted to each other. This is called gravitational attraction. Scientifically, the smallest atom, even the simple hydrogen atom, is attracted by gravitation to every other atom. Gravitation is everywhere. What is gravitation? Prosaically it means 'I am pulling you to me and you are pulling me to you.' Gravitation is said to exist throughout the universe. The intensity varies, but the tendency is always present.

Translated to Qabalistic teachings, this is the eternal inter-relationship of Chokmah and Binah. Thus we see that every single, minute particle in the universe is a part of the universal love which draws everything to everything. It is really the universal power of love.

In the simplest atom the positive and negative charges polarize each other and are well stabilized. But the universal drive to develop conscious centers of selfhood doesn't permit this first simple expression of its own unity to stay that way. The attraction continues as atoms are drawn together into more complex aggregations. Compression becomes more intense and forms become more complicated. The masculine aspect of Deity charges into and impregnates the feminine aspect. The feminine, charged with the seed-will, begins shaping itself in accordance with that will. The merging of these two aspects of total consciousness gives expression to the motion of mind and to the motion of evolution.

Thus we see that all life's activities result from this inter-action. Our consciousness develops through this inter-action. Actually the personality complex, associated with the six sub-divisions of Ruach, is the result of this interplay of contending, yet complementary, forces.

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Our consciousness of being an individual is a result of this interplay between the projective masculine life-giving quality of Chokmah with the receptive, feminine form-giving quality of Binah.

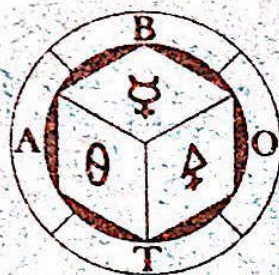
Yet we must remember that although all forms are the result of this interplay between masculine and feminine forces, male and female aspects of God are differently polarized and express in distinctly different ways. There is a very great difference, indeed, between a man and a woman. Lack of understanding of these differences is the basis for the many problems between them. Yes, though our total personality is a synthesis of both masculine and feminine potencies, whether we are expressing through a male or female vehicle during this incarnation makes a big difference.

Furthermore, neither man nor woman is able to express fully without interaction with the opposite sex. This, however, does not mean just sexual relationships. It includes relationships between mother and son, father and daughter, brother and sister, male and female friends, etc. All the relationships between men and women are important. However, the most intensive and therefore the most powerful for growth, both through happiness and through pain, is through the interactions that take place between husband and wife or those who share a lover relationship.

To help you understand these differences and to help you realize that we all need some type of interaction with the opposite sex in order to express the fullness of our beingness is one of the main purposes of this series of instructions. We need to understand the principles of interaction whether it is our karma at present to have a mate or not. We will help you to see and revere the differences and the interactions more fully as these lessons continue. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. # 3



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Three

(from the transcripts of class lectures by Ann Davies)

The One Creative Energy finds expression in all phases of awareness. To see no essential difference in this energy, whether it is expressing spiritually, mentally, emotionally or physically, is seeing indeed. But the sad conditioning of our present era has colored our responses to sexual union with shame and false modesty. These attitudes have been handed down from one era to another. "The sins of the fathers are visited upon the children." Yet all are essentially based on remembrance of past sex evils. In a sense they are our own sins because we, too, have lived before and acted ignorantly before. We, too, have misused the sacred love energy. Thus we have really brought about our own problems. But remember, our mistakes are what instruct us. Misdeeds and unwise concepts have created the painful situations that evolve us by forcing us to use our consciousness in ways which develop it toward ever more discrimination. We cannot experience the true unity of All until we have first become aware of its more subtle distinctions and differentiations.

Now it is time for us to actively seek true comprehension of the meaning and uses of the creative energy of life. This means that we must carefully guard against allowing ourselves to be influenced by attitudes that desecrate the physical sexual processes. Our every word, every gesture, every thought is important in establishing an habitual reaction of reverence to all aspects of union, seeing them always as sacred and holy. This must come first, before we can utilize the creative energy for illumination. The way of liberation is truly related to the energy utilized in sex, yet we must realize by now that regeneration is not a product of the reproductive function of the sex organism. It is the interior nervous organism, not the external organs, that are being referred to by all phallic symbolism. It is the Serpent Fire that flows through the sexual organs, not the organic function itself.

We must be patient in our endeavors, however. It takes time before subconscious patterns are sufficiently altered to allow us to respond correctly, even most of the time. But if we see the necessity and desire to change our reactions, we have at least made a good start. As we persist, being ever watchful of our emotional responses, little by little they will come into harmony with our enlightened intellectual understanding. At the same time, we need to remember that we are all part of the collective consciousness of this planet. Most human beings still react to sex so adversely and with such intensity that we never will be able to cease guarding ourselves against being influenced by reactions that are not really our own.

Actually, it is our very ability to create on all levels that has caused so many false doctrines about sex to be perpetuated in the collective subconsciousness. Some Qabalistic references can help us understand this process. In the Magical Language, Yetzirah, יצירה, the forma-

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tive power, is the number 315. This is also the number of ha-olam ha-qatan, העולם הקטן, the little world or microcosm. The formative power is the characteristic power at work in the world or plane just above Assiah. It is the power of Vav that is operative in the six Sephiroth of the Lesser Countenance or microcosm. It is distinctly a power of man and it finds expression in the formative power of imagination or fantasy. It is the microcosmic power which reflects the creative or Briatic power of the Vast Countenance. 315 is also the number of Mareh ha-nogah, מראה הנראה, literally 'vision of splendor'. Mareh means 'mirror' and Nogah is Venus, the power of desire. The microcosm is a mirror of the macrocosm — and so far as the personal man is concerned, whatever is reflected from the macrocosm into his microcosmic consciousness is colored by his desires and passions. 315 is also the number of Adam Roa, אדם רע, the evil man, and of Gomorrah, עמרה, the city referred to in the Bible which was notorious for its perversions of sexual expression. These references allude to the perversions of desire that corrupt man's use of the creative force. Thus has man, in the early stages of his development, imprinted false patterns in Yetzirah with his Divine Formative power. He cannot help reacting to them until he consciously makes a distinct effort to overcome their powerful influence on his automatic responses.

To overcome responding adversely to the patterns of error and corruption about sex does not mean that we condone its perverted expressions. We can feel compassion and sorrow for those who utilize their divine creative energy immaturely or promiscuously, but we must do what we can to destroy these patterns of error. Always remember that in helping to overcome false doctrines, mercy must be balanced with severity. We do what we can to help others learn to revere the creative energy and sometimes this necessitates helping them to see, with all severity, just what constitutes abuse and misuse. The difference is in our emotional reactions. If we over-react in our outrage at licentiousness and perversions, we risk falling into the trap of emotionally identifying the energy with the perverted expressions we denounce. One does not denounce fire because it can be used evilly to hurt others. In the same way we must not denounce the creative energy because man, in his ignorance, has used it to degrade himself.

Thus, although the really base attitudes and actions toward the sexual energy are not the personal problem of spiritual aspirants, you do need to watch your emotional reactions to such expressions. For many of you, however, your patterns of guilt and frustration are often tied up with ideas about the need for celibacy to attain liberation. The equating of celibacy with spirituality has been the basis for many a tower of error. Half-truths in the interpretation of Eastern occultism have been partially responsible. From their teachings has emerged the idea that if the creative energy is used in sexual union with the opposite sex it will not be available for spiritual transmutation. Many Alchemical treatises have also been interpreted as extending this need for celibacy. Yet how often has it been stated that the inner meaning of what is most openly given out by Adepts is other than what they seem to be saying?

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It is true that periods of celibacy conserve the transmuting energy. It is also true that such periods are needed to concentrate force, and could conceivably include a whole lifetime wherein one dedicated to spiritual attainment finds little inclination to have love relationships with the opposite sex. Yet we must understand that other aspirants, on another phase of growth, could have so great a focus of this energy within their personality complex that total celibacy, as most people think of it, would not only be unnecessary, but would actually be harmful. Such aspirants, with the vital drive strong within them, would have the job of learning how to control and direct this force toward true spiritual expressions, and this does not necessarily mean giving up sexual union with the opposite sex. We will go into the subject of true spiritual union in more detail as this course progresses.

We must also remember, in evaluating the desirability of celibacy, that any function that is not used tends to atrophy. Suppressing the flow of the creative drive through personality can have the effect of inhibiting the love nature and decreasing personal magnetism.

Those religions that consider celibacy as a way of increasing spiritual power have misinterpreted a basic truth about the conservation and control of energy. For others, celibacy is used as an excuse for feelings of inadequacy and fear. We have probably all known men and women who ascribe their lack of interest in sexual relationships to their spirituality, when in truth it is either their fear of the opposite sex or their lack of dynamic drive. They rationalize frigidity or impotence as a 'saintly' ability to give up love relationships. It is usually those who did not have much sexual drive in the first place who are able to atrophy or dry up their desires altogether.

Others who are determined to utilize the creative drive only for energizing the higher psychic centers run even a greater risk. Raising the sexual energy prematurely, before the subconscious levels have been duly prepared and before the energy is properly understood, can end in serious neurosis or even insanity. In some Eastern meditational practices the Serpent Power is stirred through concentration, and the energy begins to travel in a spiral circle up the spine. The object is to re-align the nervous system and energize the higher centers in the head. In these meditational practices the centers correlated with the sexual organs are charged first. If this energy is not correctly understood, it can cause over-excitation of the sexual functions. This over-excitement with no physical outlet can lead to very serious consequences when negative patterns of response have not been properly dealt with first.

At the opposite extreme from believing in the need for celibacy to attain spirituality is the idea, most often expressed by aspirants in their youth, that since all life is one, sexual love should be given freely without much differentiation. Their attitude of universal lovingness is right, but such practices diffuse their energies and scatter their powers. They will undoubtedly learn, through unhappy repercussions, that there is a correlation between concentrating our intimate expressions of love

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on one individual and having the ability to concentrate power for union with the Higher Self. Key 21, Cosmic Consciousness, is Saturn astrologically, the planet of limitation and control. Such actions carry their own reactions, and when one is sincere in seeking higher spiritual concepts, one is soon lead to see the necessity for true discrimination in love and sexual intimacy, as in all other aspects of spiritual aspiration.

The first and most important necessity is to teach yourself to view all expressions of union as aspects of Union with the All. Ignorant reactions to sex tend to imprison the Kundalini energy in patterns of hate or ambivalence toward the opposite sex. Such conflicts of feelings could express either as frigidity or promiscuity. Both are extreme reactions from basically the same cause. We must learn to see all aspects of creativity as expressions of one energy. With this one energy is all mental creation effected. The highest forms of meditation utilize this energy. Writers, composers, artists of all kinds, utilize this energy. But remember, all aspects of creation can be utilized incorrectly, whether it is through promiscuous or irreverent use of sexual union, or through evil mental creation, wherein one tries to manipulate and control others.

What I have been attempting to do in this lesson is to help you begin truly appreciating the creative power in your own nature. Only as you appreciate having this power is it going to be released properly for spiritual transmutation. You must also learn to appreciate polarity and the inter-actions between the sexes. Ambivalence, fear and hatred toward the opposite sex is one of the greatest deterrents on the spiritual path to liberation. It is also one of the greatest deterrents to happiness in the personality life. Men and women each emanate a different power. Yet their emanations are complementary, and through their inter-action balance is attained. Neither man nor woman can really express his full potential without interaction with the opposite sex. Men need women to help them become aware of and understand their emotional nature. Women need men to help them understand and become aware of abstract objective intellectual processes. Men primarily express the projective aspect of consciousness and women the receptive aspect. Yet emotionally this relationship reverses itself. Women are more projective emotionally, while men are more receptive.

Remember, however, this does not mean that you have to be married or 'in love' to grow spiritually. This includes all relationships between men and women where interchange of ideas, attitudes and subtle emanations help both of them develop. Our greatest concern in this course is with helping you to have the proper attitude toward the opposite sex no matter what your marital status may be at the present time.

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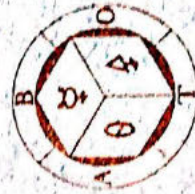
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. #4



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Four

(from the transcripts of class lectures by Ann Davies)

In this lesson I want to help you understand some of the more detailed aspects relative to the Kundalini energy. There has been so much written about it in both the Eastern and Western branches of Occultism. You have read often that this is the energy whose proper control and direction brings illumination and cosmic consciousness.

From earlier lessons you know that it correlates with the Saturn Center at the base of the spine and that the concentration of this energy is what has brought us our individualized expression of consciousness. What is important to us in this course is that it is also the love energy. It is the source of the compulsion toward union which exists between everything in the phenomenal universe. This universal attractive principle manifests through human centers of consciousness as the attraction between the sexes.

At the present stage of evolution natural man is still deluded by an extreme consciousness of separateness, which is the cause of so many of his problems and false desires. In his misunderstanding, man harbors much antagonism against other individualized centers of expression. This antagonism is at its most intense in male-female relationships, causing much conflict of emotions. The desire to be 'at one' wars with the desire to be individualized. There is a need to love because of attraction. Yet this need interferes with the desire for independence. Actually, we love the opposite sex because we need them, and we hate them for the same reason. But what is wrong with needing others? We all need each other, and when we learn to be happy about it, much of our ambivalent feelings for the opposite sex will be resolved.

Key 21, Saturn, associated with the physiological area wherein the Kundalini energy is stored, is also attributed to the Administrative Intelligence on the Tree of Life. This condensing, limiting force administers and unfolds karmic experiences during an incarnation. Our karmic experiences can be thought of as that which brings the situations we need because of what we have been and what we must become. Thus it is always true that our reactions to any situation are more important than the actual happening, in the larger picture. Through learning to react constructively to whatever situation is presented to us, we finally begin transmuting our patterns.

Overcoming unhappy relationship patterns, for instance, comes about through consciously becoming aware of that in us which has been magnetically attracting the type of people who fulfill us in our need for pain and sorrow. Often we can have an inner intuitive feeling that a certain relationship will not come out well, and yet be unable to keep from being compulsively attracted to the relationship. It is so easy for us to rationalize away our inner doubts. Yet we must have needed the unhappy experience in order to develop the ability to comprehend more sharply the way our consciousness has been working.

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In this self-analytical process, however, we must remember to refrain from self-condemnation. Too much of that will inhibit our ability to look deeply and objectively at the subtle, devious, often unconscious ways in which we have been attracting unhappiness to ourselves. As we discussed in the last lesson, the patterns for such self-invoked misery are imbedded deep in the collective subconsciousness, so there is no need for personal condemnation, only alertness.

The conflicts with the opposite sex that bring so much misery to so many people are based on these deep inner guilts about sex. When we feel unconscious shame about the very basis for our attraction to the opposite sex, the natural outcome is inner guilt and the tendency to transfer the blame to the person who, as the object of our desires, has been the cause of our guilts. In marital relationships this blaming can come in many different disguises. It can express as money problems, worry over fidelity, resentment because of lack of proper appreciation, etc. etc. Thus we all have a tendency to blame and have conflicting feelings about the one who arouses our subconscious self-guilts.

Yet, do not despair, my darlings, if you have had much conflict in love and marriage. The intensity with which we make misery for ourselves shows us, at least, that we are holding in our personality complex a concentration of the potent Saturn force. We actually have a greater capacity to develop than those who seem to us, at least, to be living a more tranquil, peaceful and happy life.

Let's turn to our knowledge of Tarot to help us understand this principle. Greater concentration of energy indicates a higher evolutionary development. This greater concentration of life energy brings more problems and brings them faster. Problems become more concentrated as we get closer to personality perfection. Our capacity for growth is related to the Saturn energy portrayed in Tarot by Key 21. The woman in Key 21 holds a spiral in each hand. It symbolizes all the pairs of opposing forces through whose interplay evolution takes place. The spirals are the positive and negative poles of the Kundalini energy. It is, remember, the energy that we as individuals have been able to concentrate for our personality development. This center in our astral vehicle holds, you might say, our portion of the total energy. It is the portion each of us, as an individual, has been able to attract to our use throughout the long eons of the evolutionary process.

The oval in which the woman in Key 21 dances portrays the field of expression, the limited field wherein each of us develops wisdom through experience. Some people can have less capacity and increase it through occult practices, while others can have a larger initial capacity which they dissipate away through erroneous patterns that become a drain on power. Loss of power can also be the result of failing to pass certain tests that are presented to us relative to our initial capacity and growth level. We want to help you pass your tests because, though all of us will reach the goal eventually, such failures can slow down our development seriously in terms of time and space.

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As we gain control over a certain individualized area, our capacity increases until we reach the final goal of the Great Work. This is why aspirants usually have such a difficult time, both in their personal lives and in their inner emotional world. The forces being dealt with are more intense. For instance, if you stand in a little stream, the leisurely ripples are pleasant and you have no difficulty in stabilizing yourself. However, if you stand in a turbulent sea, the forceful waves will knock you down until you learn to balance yourself against their powerful impact.

Thus as we aspire and learn to attune ourselves to the more intense levels of universal energy, we bring more powerful forces into our field of influence. They wind themselves up, so to speak, in the center at the base of the spine. Aspiration truly brings greater capacity for growth. This means more problems and conflicts to deal with at a certain stage, both environmentally and psychologically. Because of the more intense forces at our disposal, we have a greater ability to form deeper patterns and faster. What we must remember is that this means false patterns can be formed more readily as well as true ones. Aspiration brings a greater capacity for growth, but also a greater responsibility.

Key 21, Saturn, and the letter Tav are associated with earth. In the magical language, earth is eretz, ארץ, whose number is 291. Earth is the limited field of expression wherein we experience the combined forces symbolized by fire, water and air. Tav is at the center of the Cube of Space where the coordinate lines related to fire, water and air meet. 291 is also the number of ophir, אפיר, the place where Solomon got much of his gold. This intimates that the field of concentration in which we do our growing is the Alchemical Gold, or transmuting agency. 291 is also the number of autzar, אצר, to lay up, store up, and of aytzer, אצר, to treasure. This refers to the wound-up Saturn energy as our treasure. The greater concentration of force which brings us more problems is truly our greatest treasure. 291 is also the number of Derek Binah, דרך בינה, the way of understanding. Through the trials and problems that we have in our 'field of expression', and depending upon the intensity of the field we have developed, is our way to greater understanding and ever higher levels of perception.

Again related to the same idea, Tav, ת, the cross, is the number 406. This is also the number of Atah, אתה, Thou. Thus Tav can be read as "Thou art the cross". Again this intimates that personality is a focus of universal forces through which we become aware of these forces and learn to direct them constructively towards perfection of expression. This necessitates the conflicts, sorrows and pains associated with the cross of crucifixion. What it means to us as Aspirants is that as we increase our portion of the transmuting force, it becomes more and more imperative for us to resolve our conflicts. The higher we climb the harder will be their impact.

These warring forces are often presented to us in life as conflicts with the other aspect of unity, the opposite sex. As we develop

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spiritually, the intensity for feeling and reacting is accelerated, but often the conflicts toward the opposite sex have not yet been resolved. If we are still being influenced by ancient guilts in the collective consciousness, our greater intensity of expression will work out in our lives through painful relationships until we understand how the other person is only reacting to our need for pain.

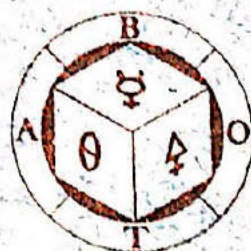
Another thing we should remember is that aspirants tend to recapitulate earlier cycles of growth with much rapidity in this incarnation. We are often confronted with desires and lusts from earlier levels of development. If we understand this tendency we can usually work through them more rapidly and avoid getting caught up in them.

Incidentally, aspirants can also experience, because of their desire to put all their attention on spiritual matters, a devitalizing of the physical body that brings ill health and extreme fatigue at times. The idea that ill health is a sign of lack of spirituality is an erroneous one. We cannot be giving attention to all aspects of our development at the same time. We must keep in mind that growth is necessarily cyclic. Periods of exaltation alternate with periods of depression; periods of vitality with periods of weariness; periods of aspiration with periods of inertia. It is important for you to keep this in mind, so as not to develop new guilt complexes for yourselves. We already have enough of them to work on, don't you think!

The problems we have had in love relationships are indeed for our instruction. You cannot come to understand or experience equilibrium, peace and oneness with the opposite sex without first having gone through the intense fluctuations between exaltation and sorrow that characterize such relationships when strong forces are at work. The important thing to remember is that equilibrium comes on many different levels and is always the result of finding the stabilizing point between alternating, often conflicting, forces. We must be willing to let go of our ideals and ideas to make room for equilibrium on a higher arc. It is not always comfortable, I know, but our aim should be to reach a new and ever higher focal point for the expression of the forces that play through personality. ##

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BUILDERS OF THE ADYTUM

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Lesson Six

(from the transcripts of class lectures by Ann Davies)

The development of our individuality is the result of the impacts we receive through many life experiences. Through the storms and trials of life we acquire an increasingly distinct center of beingness. This strong center in turn becomes more and more able to withstand the very conflicts that are a part of our growth process. Thus up to a point in our development, problems seem to increase until we reach the level of understanding where we are able to have dominion over the circumstances of our environment.

A most important aspect of gaining this dominion over 'that which is below' is learning to control our reactions and responses to the reproductive energy. Dominion over circumstances means, first of all, dominion over our inner reactions and responses. We need to be cognizant of what in our personal lives needs attention so that we will be able to bring higher levels of this energy into active expression.

To have a grasp of principles comes first; yet not until we test our own higher understanding in the business of living has it really become a part of our individual equipment. Lifetime after lifetime our inner selfhood must become involved in the concentrated growing process of incarnate life. We achieve adeptship and perfection of personality while incarnate here on the physical plane. Here is the testing ground and also the scene of our final attainment.

As we have reiterated so often, the most intense experiences that exist, and thus the most conducive to growth, are those that relate to the polarity energy. One of the most subtle problems in this area is an unwillingness to permit ourselves to become deeply involved in love relationships. Usually it is based on an inner fear of rejection. Yet if we repress our love nature because we fear a deep emotional involvement, we repress the flow of creative energy, the flow of the love substance. Remember, our ability to reproduce is not restricted to the propagation of the species. All creativity is really an aspect of reproduction; all is a part of the larger expression of the drive to sexual union.

The first thing we must admit to ourselves is that what we really want, more than anything else in life, is to experience love. You all want to be loved. Even more, whether you consciously know it or not, you want to love. You want to be able to love more fully. In all our relationships with others there is an emptiness if we are not able to love. Actually, the ability to have higher levels of supersensory experience is inexorably tied up with our ability to truly love. Until we are able to love, to flow love out to all creatures, we will not be able to achieve adeptship. Masters of Wisdom are always filled with overflowing love for all of life. Yet before we can achieve universal love, before we can experience infinite cosmic love, we must learn to release

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our love nature by being willing to love on the personal level. The first place our love nature gets repressed is in the male-female relationship area. When it is inhibited here, it is inhibited in all areas of expression. You cannot love all of life and hate or fear the opposite sex.

All of us share the race mind consciousness, and thus we share the sex guilts and fears which have become patterned within it. None of us can be completely free of these patterns; not even a Master of Wisdom. But the adepts in life have trained themselves to recognize the influx of thoughts and emotions that are not their own. We, too, must learn to recognize race mind influences and refuse to accept them as part of our individualized consciousness. The ocean of subconsciousness is an inter-relationship which we all share. Yet every one of us has the power to control his individualized whirlpool of this ocean of impressionable substance. We can learn to control it, direct it, and re-pattern it into a more positive center of strength which will not be so influenced by the washings of mass mind negative responses.

This does not mean we will not be subjected to the thoughts, emotions and energies of the rest of humanity. To be aspirants increases our sensitivity to all levels of unity. We could become submerged in the conflicts and patterns of others. That is why it is so important for us to recognize this susceptibility, so we can guard ourselves against being overly affected by it. Yet learning to withstand these impacts is what strengthens our centers of individuality. We cannot grow strong on a mountaintop apart. Those who retire from active participation in life before they have achieved full liberation weaken their very ability to withstand these Yetziratic impacts.

Some people withdraw from the responsibility of inter-relationships and say it is because they have decided to live the spiritual life. How spiritual are they if they withdraw? Not until and unless you are up against the thinking, the feeling and the energies of others will you be able to have the power to reach higher levels of awareness. Our problems with others are exercises for our consciousness. And what are they basically? They are exercises in love. Through the impacts of life you gain a potent center of selfhood. You become a magnetic center which draws others to you; but to draw others to you, you must radiate, and the radiation is love. As you radiate love you draw it unto yourself. What we need to do is to increase the flow of this energy into our individual field of consciousness, while at the same time we free it from the damaging repressions that hold it in byways of negative response.

We must realize, however, that whatever misery we have had has been for our instruction. But now it is time for us to begin using the wisdom we have achieved through pain and travail for our further spiritual development. This means we must become aware of the actions and responses in us that have brought us pain and sorrow. As long as we continue to respond with ambivalence and frigidity toward

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emotional involvement, we hold a lid on the vital force that can give us the spiritual experiences we yearn for.

This vital force can also give us the capacity to love and be loved. None of us have even remotely as much of this flowing, inter-permeating love force expressing from us and to us as we can have. We must begin to release this energy so that it can be raised to the heart center, where it will express as infinite cosmic love. To do this we must release the vital reproductive energy so that it is free to activate the higher centers. The technique that follows will help you begin this release. First of all, simply acknowledge to yourself that you have had mistaken patterns of response. You should not, however, try to dissolve them by dwelling upon them. As Dr. Case has said, "You do not have to shovel out the darkness, just turn on the light." This technique will help dispel the patterns that have been holding your love energy in bondage by flooding them with light.

MEDITATIONAL TECHNIQUE NO. 1

With this exercise we are going to permeate our bodies with extra amounts of the love energy. This will affect the elemental portion of our nature and activate hormones that have been repressed. Our aim is to charge our entire vehicle with the vital energy which will help us experience unity in a more all-encompassing way. We also want to begin washing out the Yetziratic patterns of negative response that have been repressing our ability to love in all areas of life. As we begin, we will be activating the Saturn center at the base of the spine. However, I do not want you to concentrate on this area directly. Key 21 is the Tarot symbol for this reservoir of energy. It is, at once, the limiting principle through which we express our individuality and the symbol of the limiting of personal consciousness that leads to cosmic consciousness.

Begin by breathing deeply and rhythmically. Have Key 21 before you and note the details of its design. After several moments of quiet contemplation, close your eyes and image yourself backed into Key 21. Become the Key with an act of creative imagination. The oval within which the woman dances becomes your aura of influence and control. She is your higher consciousness guiding you in your growth toward becoming a fully conscious co-administrator with the One Life. As you continue your deep rhythmic breathing, image the spirals of force in your hands. They are whirling in opposite directions and symbolize the positive and negative modes of force within your vehicle. They are the alchemical solar and lunar currents of the Great Magical Agent which travel on either side of your spine. With your imagination extend these two whirling forces up and down as they glow with a blue-white radiance. As the glow from these spiral forces radiates out, see its light fill the oval which is your aura. Feel it permeate your body and your subtle vehicles with vital conscious energy. As it continues to radiate out, image the color of the light changing from blue-white into blue-violet, and finally filling your aura with a deep, vivid blue-violet. Now this vibrating blue-violet light is permeating you through and through. Its source is the bluish-white light from the spirals in your hand.

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Next, image the ends of the two spirals becoming joined just under the top of the oval or wreath. As they touch at the uppermost point, with your imagination sweep the spiralling energy down both sides to the bottom of the wreath, where they are again joined together. Remember, the white vibrating light from the spirals turns blue-violet as it radiates out into your aura.

Now that they are joined at both ends, spiral them around in opposite directions within the ovoid wreath. We now have a double energy going round and round, connecting, interchanging and interweaving as it vibrates around in opposite directions. As the spiralling energy continues to circulate, feel yourself vitalized in every part of your being; feel the radiating energy pouring through and through you, filling you with light energy.

Now instruct your cellular consciousness to receive the vital energy that will begin transmuting every area, every organ, every cell in your body. Instruct your subconscious level of mentation to permeate any erroneous patterns of response that have been interfering with the free flow of this energy. Tell your subconsciousness something like this: "I don't want to be arrested in my spiritual development any longer; I don't want to have my love nature interfered with by old patterns of thinking and feeling from the race mind or from my personal karma; I don't want to dramatize myself any longer in sorrows and frustrations; I want the full capacity to love and to be loved."

As you give these suggestions to subconsciousness, keep the whirling light of the two spirals going round and round. Keep the blue-violet light permeating your aura. Tell subconsciousness that you are ready to become a living center of love; ready in all ways to give up old guilts, old fears, unresolved complexes, feelings of ambivalence, jealousy and hatred. Now once more put your attention on the pouring love energy; feel it transforming your responses into patterns of confidence, freedom and loving-kindness toward all men, all creatures, all situations. Feel it transforming your vehicle into a receiving station for higher levels of consciousness and guidance.

After several moments of active attention to the flow of energy, begin releasing the circle of light that has been permeating you, affirming to yourself that it will continue to effect transmutation in you. See yourself now in the actual colors of Key 21, allowing a moment to visualize yourself dancing on air. Next, open your eyes and look at the actual Key again for a moment; then release its energies, too. Try to do this exercise twice a day, morning and night.

We will continue giving you further practices in directed imagery, such as this one, throughout the course. Do not neglect this most important and most potent form of meditation. ##

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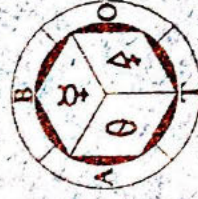
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. # 5



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Five

(from the transcripts of class lectures by Ann Davies)

Yesod on the Tree of Life relates to subconsciousness and the astral pattern level of the personality complex. It receives the influences sent down to it from the Hod-Netzach areas of intellect and desire. These influences are patterned in Yesod, eventually manifesting out into the conditions and relationships of physical existence. Everything that occurs to us is really a condensation, in the world of name and form, of our states of mind and emotion. From Hod, Yesod receives the influx of our habitual thinking. From Netzach it receives the feelings that have been formulated by desire and emotion. These are patterned in subconsciousness and continuously affect our reactions to life experience. Yesod correlates with the reproductive organs of the Grand Man or Solar Logos because this is where the patterns are formulated and reproduced into eventual physical plane phenomena and experience.

Nephesh, the Vital Soul in Yesod, is the consciousness that we share with all creatures. In plant and animal life it expresses itself through the reproductive energy which is the basis of evolution. Our further evolution into the Fifth Kingdom is held by the Western School of Ageless Wisdom to be a conscious evolution in which we become active participants in our further growth, knowing what is to be accomplished. The basic motive power for this accelerated evolution is still the same reproductive energy. It is the force that modifies organic structure in the building of a regenerated body.

Deep in the subconscious level, associated with Yesod, are the patterns for every cell and organ in our bodies. This is the place where the patterns must ever be altered to bring our physical bodies to the place where they can be receiving stations for higher wisdom. It is done by reproducing better patterns of understanding into our cell life. Our cellular consciousness holds the patterns of thought that affect us from the subconscious level.

To build new ones, old patterns must first be destroyed. Mars, the energy associated with reproduction, is also the force of destruction pictured in Tarot Key 16 as a lightning flash. In Gematria the letter Peh, פ, on Key 16 is the number 80, which is also the number of Yesod, 710. The identical force at work in the destruction of outworn forms is also at work in the building of new ones.

Mars rules Aries, Key 4, the Tarot representation of reason and insight. Aries correlates with the head area in the body. The workings of the Mars energy within the head is the basis of our ability to reason. This correspondence intimates that the ability to reason out false ideas and destroy them is an aspect of the reproductive energy. Sod Yod, י-710, the secret of Yod, is also 80 by numeration. This phrase is directly related to the masculine procreative drive. 80 is

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also the number of Yah Adonai, 'יהוה', God of Yesod. Yesod is held to be the Malkuth of Briah, the World of Creation. The patterns held in Yesod are formed from the pure substance of Briah. The purity is distorted by false ideas from Hod and false desires from Netzach. The reproductive power of Yesod breeds false patterns or true ones by magnetically attracting subtle material around an idea or emotion. Yesod, remember, responds automatically. Before we attempt to utilize the reproductive energy for physiological transmutation and attaining higher levels of consciousness, we must become aware of any adverse patterns associated with it in the Yesod level of mentation.

As we discussed earlier, techniques for stirring the Saturn energy often stimulate the sex drive because the Mars center is the first one affected on the upward ascent. The danger lies in stimulating this expression of the force without having first resolved the guilts and shames so often associated with it in our subconscious mind. Our very aspiration stirs this energy enough without utilizing the specific breathing exercises or concentration techniques associated with Eastern occult practices.

The Eastern method for activating this force is not for Westerners. In the East, aspirants are able to more or less withdraw from active life and therefore are not so subject to the impacts of mass mind thinking. They are supposed to be under direct supervision of a Guru or teacher who is able to perceive all the subtle workings of the Kundalini energy in his students. Undoubtedly in some previous incarnation we all had periods of withdrawal into more inward, contemplative life experiences such as are practiced by Eastern aspirants. But these are not for us. As Western students, it is our time to test the strength of our realizations in the circumstances of life. Our very birth into the Western culture is indication enough that in this incarnation our theories are to be tested out in the problems and conflicts of life. In this connection it is important to understand, too, the cyclic nature of evolutionary development. To try to go against an outward expressing cycle is not making the most of attuning oneself to the cosmic ebb and flow.

In the East, if one is under close supervision of a qualified Guru the practices have merit. But where is one to find a teacher so qualified who is able to take private students? The true teachers of this era must give their time and effort to much larger numbers of aspirants, and this necessitates a different method of teaching.

My personal need along this line was unique. From an early age I was being prepared for my ultimate work as teacher in the Qabalistic Tradition. For me a thorough understanding of the Eastern methods of occultism was part of my special training, though, of course, I did not realize it at the time. In my youth I spent two solid years studying and practicing the disciplines of training as outlined in the Eight Fold Path of Buddhism. However, I did tailor it, more or less, to my own intuitional ideas of what needed to be accomplished. In later years I realized that what I had really done was 'Westernize'

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the method for myself. Briefly, this training period included careful discipline of the emotions and what is called the practice of positive harmlessness toward all my fellow creatures. During these two years I watched my every thought and my every emotion, carefully analyzing their worthiness in terms of the spiritual ideal set down in the books on Buddhism. Assiduously I related them to all the situations and relationships in my life at that time. This concentrated self-training was most beneficial. Soon I was able to be just as serene in one condition as in another. After having completed this training period I was ready to test out what I had learned in a formal meditation.

This first formal meditation brought me great insights and realizations. For one thing, I came to understand the subtle workings of the Saturn energy. I experienced first-hand verification of the fact that meditation utilizes the same energy that is expressed in sexual union. During this meditation the energy vibrated upward, activating the psychic centers. First it stimulated the Mars center associated with the reproductive organs. Intuitively I knew that I must keep my consciousness centered on my one desire to know God. To become fascinated with, or diverted by, lesser phenomena is often a stumbling block and a snare in such practices.

I kept my total attention on my one desire to know God. The vibrating energy began to ascend toward the higher psychic centers. As it rose it became more complete, more ecstatic, more all-encompassing. When it activated the center at the heart I experienced infinite cosmic love. This same energy was the universal love force. I knew that it was the same energy. I understood through that experience the true universality of the reproductive energy. This energy had given me the experience of a physical orgasm when it activated the Mars center and when it rose to the heart, I experienced infinite cosmic love. As it continued to rise it energized the head centers, finally bringing into activity the center above the head associated with the inner holy planet Mercury. At this point I experienced true cosmic consciousness. I have attempted to describe this state before to you, although there are really no words for it. It is beginningless, endless identity with the ALL. There is no knowledge of personal identity. There is no knowledge of anything separate or of any other centers of expression. There is only 'I' without any qualifications.

Yet I knew that this experience should not be considered the final goal for anyone. I had no desire to lose myself forever in this transcendental state. I felt that to do so would be to deny responsibility for the problems of this world. My aim was to help in the evolution of humanity, not to escape from it. This direct experience, of the unity of all, actually increased my desire to help alleviate the pain in the world. All beings, all creatures — everything — was truly a part of my larger being. To help others realize this divine unity became my guiding aim. I knew that my life must become dedicated to helping bring about the true brotherhood of man. With this experience I realized that whatever level of understanding we have attained to, it is our responsibility to help spread the spark of realization to those who are ready to comprehend it.

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I have shared this experience with you in order to help you understand more fully that the energy which can bring the experience of cosmic consciousness is one with the sex energy. The drive to aspiration, the drive to acquire any knowledge, the drive of ambition . . . all are aspects of the energy which impels man to seek union with the opposite sex.

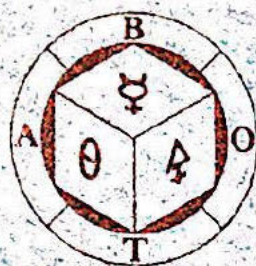
To really act from this knowledge in all situations necessitates that you be willing to say to yourselves, "I want to see more fully and honestly just what it is that I think and feel about the opposite sex. I want to be able to admit to myself what my real patterns have been and what I have been rationalizing in myself." In these lessons we are going to look deeply into our own motives and reactions relative to the sex energy. I am going to help you to interpret your patterns of response more honestly so that you can truly do something about them.

As I found out in my meditational experience, the first level to which the Saturn force rises is the Mars center related to the reproductive organs. Therefore, before we will be able to have much of this energy available for arousing the higher centers, our responses toward sex must be purified. Your whole ability and capacity to really love is involved with what happens when the Saturn energy stirs this area of your nature. It does not, however, need to be entirely purified. Indeed, that would be well nigh impossible, considering the state of world consciousness at this time. When it has been purified enough so that you are able to react most of the time in a constructive manner, then it can be safely stirred to activate the higher centers.

All our Tarot studies and practices of the past have, of course, been helping us to purify and transmute our consciousness. Therefore, as advanced aspirants, you are well on your way. In this course we are going to deal with some of the subtle stumbling blocks that inhibit our use of spiritual energy by holding it in erroneous subconscious patterns. Our ability to handle the stirrings of this energy are dependent upon our feelings, thoughts and reactions about it. It is the underneath, the unconscious attitudes, that we must learn to uncover. That which we do not realize we think and feel is the greatest problem. Once we become aware of the subtle ways in which we deprecate this energy, we can begin to change them. Truly there are many levels of expression for the creative energy of God, and none are really evil if the attitude is right. As we watch our attitude we can learn to utilize this energy in higher and higher forms of expression and on subtler and subtler levels of creation. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 7



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Seven

(from the transcripts of class lectures by Ann Davies)

Physical plane phenomena are the final effects. When anything occurs here on planet earth, it has already taken place on the inner planes. We can say that all material events are the final culmination of mental, emotional, etheric and causal plane activities. Not until we understand the whole range of creation, relative to its various levels of expression, will we have the true picture.

So many people have made the mistake of thinking that the physical aspect of sex is different from the universal Divine creative principle. They have become accustomed to thinking of physical sex as something very different from the spiritual creative drive of the universal life. All forms of creation are equally spiritual. By dividing physical plane expressions from more subtle expressions, we actually push the primary creative force of our livingness into a dark corner. In a sense our feelings about the creative process become schizophrenic.

Part of this division of the physical reproductive processes from spiritual creation are the result of misinterpretations about the birth of Jesus. What is the Immaculate Conception? What is really meant by the virgin birth so prominent in Eastern faiths as well as in the Christian religions? How many of us have been subjected to the idea that a truly spiritual being like Jesus Christ, born to be the Messiah or Savior, was divine because sexual union was not involved in his birth? Many religions intimate that a spiritual son or daughter of God would be born outside of sexual union. The immaculate conception as taught by these exoteric religions casts obloquy upon the way the Lord of Life gives birth to and begets His centers of expression on the physical plane.

The virgin birth has to do with the union of the Eternal Masculine Chokmah with the Eternal Feminine Binah. Through the love and interaction of these two aspects of the Central Self, the universe is begotten. Through this same interaction the son of God is begotten, and the son of God is man.

Qabalistically, Tiphareth is Ben, the Son. To Tiphareth is also assigned Adam, generic humanity. All living creatures are begotten of the Father through Binah, the manifesting principle of God. Herein lies the real meaning of the Virgin Birth and of the Immaculate Conception. The Cosmic Mother, who is our true mother, is the manifesting principle. She is forever pure and undefiled because no matter how many forms and shapes emanate from her creative substance, the substance remains forever itself.

The immaculate conception is involved with the fact that the Cosmic Mother is the actual birth-giver of the entire universe and of

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all creation. Every woman is an expression of Her, just as every man is an expression of the Divine Father. Otherwise, how could a man and a woman, in the act of union, be channels for the miracle of a child vehicle in and through which a soul can live and love and express? The miracle of the immaculate conception takes place all the time. Modern science does not really explain the mystery of the birth of a living creature. The mystery is that there is only one father and only one mother. The one Mother is the Eternal Virgin, not because sexual relations are defiling, but because consciousness on that level knows only love and sacrament. It has no knowledge of the evil interpretations given the act of union on lower levels of consciousness.

To Tiphareth is also assigned Messiah, the Redeemer, and Melek, King, ruler of the Kingdom. Thus generic humanity, the Son, is the ruler of all physical manifestations. He is also the Redeemer. It is humanity who must redeem the corrupt physical matter aspect of the One Life. The Path of Return is the Path towards freedom from the crucifixion of separation. We free ourselves through expanding to the higher levels of conscious awareness and asserting our rightful dominion over the manifest world.

Let us turn to Qabalistic Tradition for the deeper meanings of the virgin birth. The Garden of Eden relates to the state of being preceding individualized consciousness. Primordial man was divine, but not yet born into individualized consciousness. Man had to eat of the Tree of the knowledge of good and evil. This eating of the fruit relates to knowledge of the dual aspects, the polarity aspects of existence. Only through the impacts of the contending forces, as symbolized by the Pillars of Mercy and Severity on the Tree of Life, does consciousness develop and finally become King.

There is a basic evolutionary pattern followed by all evolving centers of life. This pattern involves leaving the center of perfection and rapture in which we all once unconsciously resided and going forth into manifestation. Taking on a body is really a crucifixion. Becoming concentrated into a limited field of expression brings about our awareness, but it is an agony and a crucifixion to the soul. Herein we develop our conscious awareness and learn to exercise control over that which is below. Thus all of humanity is the Messiah or Redeemer; all of humanity is the crucified one.

We are all evolving toward awakening to our rightful place in the universe. On the individualized level the virgin birth, or birth of the Christ child, is symbolical of the birth of a higher level of consciousness. This is the New Birth; this is what the life of Jesus portrayed. His life exemplified the 'way to mastery' through self-conscious participation in the evolutionary process. Jesus, in our Tradition, was the most highly evolved soul to incarnate and the first to reach full Christ Consciousness or full conscious union with the Ego in Tiphareth, and through that union, a higher union with the Father in Chokmah.

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Jesus was called Christ, or Messiah, because he had reached an evolutionary level wherein he was open to the downpouring energy from Neshamah, the Divine Soul in Binah. Yet we must remember that Jesus was the Great Example, not the Great Exception. He achieved what we, too, will achieve when we complete the Confection of the Stone of the Wise symbolized by A B N, the Stone, the union of the Son with the Father; the union of personal consciousness with universal consciousness.

The letters of Binah hold within them also both the Father and the Son — BN, בן, Ben, meaning Son, and IH, יה, Yah, a name for the Father. It is through Her, through the concentration and limitations She brings that we are finally able to return consciously to union with the Father.

The birth of the Christ child within is the birth of conscious awareness of who and what we really are. This is the Immaculate Conception on the individualized level; this is the Divine Birth. From the birth of this awareness we spread the healing and love and beauty of Neshamah, the Divine Soul in Binah. 67, the number of Binah, בן"ו, is also the number of nahgiyd, נהגיד, ruler, noble, "he who is at the front" (Daniel 9:25). It is through Her that we achieve our kingship. 67 is also the number of Jesus in Latin gematria. The level of mastery that He attained came about through Binah, the limiting principle, the principle that gives birth to self-consciousness and also gives birth to the higher consciousness.

Your Heavenly Father is the universal life of Chokmah. Jesus called that power (the Chaiah in Chokmah) His Father in heaven because He knew that every man's life is really a focus of the universal cosmic energy. Your Heavenly Mother is the universal intelligence of Binah. She is the source of our personal existence. She nurtures us and loves us as She awakens us to our true divinity, our true Kingship. Melek, מלך, the King in Tiphareth, is the number 90. This is the value of the letter Tzaddi, צ. The ZOHAR, page 10, states that Tzaddi consists of a nun, נ, surmounted by a yod, י, thus representing together the male and female principles of creation. Tzaddi is the fishhook that raises the fish from the water, symbolizing the raising of the power of 'nun' (fish) from the recesses of subconsciousness into the region of self-conscious awareness. This is accomplished by the union or interaction of the male and female aspects of generation. Thus alchemical sublimation which raises the Scorpion force to where it energizes the higher brain centers is accomplished through the interaction of male and female forces.

The connection of all this with Melek is enlightening. All the functions of Tiphareth to which Melek is assigned depend on descent of power from above. In natural man the exercise of these powers is weak and distorted until the awakening of the higher brain centers that attunes him to receive guidance from the forces symbolized by the higher Sephiroth. It is in knowing it and acting upon it that we are able

QABALISTIC DOCTRINES ON SEXUAL POLARITY: 7

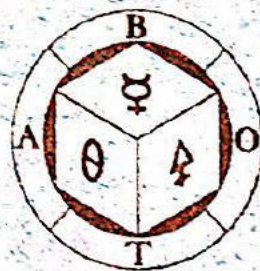
to exercise the dominion of Melek, King.

Yet even while we are still deluded we have dominion. It is just that our kingship over that which is below brings us pain when we misuse our divine heritage. Our decrees have force no matter how deluded we are. Everything below, which includes the elemental forces of our nature, responds automatically. We create the conditions which make us suffer by misuse of our dominion. When we understand the source of our kingship, the decrees that always affect our elemental nature enable us to transform our personality. We become ever more conscious of guidance from Neshamah, the divine soul in Binah. She frees us from being under the hypnotic spell of the delusion of separateness. She restores the King to His throne by bestowing upon Him absolute knowledge of his immaculate conception. He knows that His true Mother is the unsoilable, undefilable Divine Soul in the heart of Binah, the Great Mother of us all. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO.

8



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Eight

(from the transcripts of class lectures by Ann Davies)

As we continue with this course, we will be giving you further meditational techniques designed to awaken, ever more completely, yet safely, the inner holy planets. The Sun Center in our Tradition is given attention before the lower Mars Center. The Sun Center is associated with the ability to experience deep compassion and love. Remember, it correlates with the heart but is not the physical organ itself. We are not just physical beings. Our individualized center of consciousness merely takes on a concentration of substance which we experience as physical form.

Before giving you this new technique, however, we want you to understand how and why these symbolic meditations will help you transmute the adverse patterns all of us hold about the love energy. Our method of transmutation is based on that of overcoming negative responses and emotions with their opposites.

The Saturn energy with which we permeated ourselves in the first technique, given in Lesson Six, will next be consciously lifted to the heart center where it will help us develop the ability to know what love really is. As we lift the reproductive energy up to the heart we will be raising it up to a comprehension of the higher aspects of union and love. We will also be symbolically bringing our vital, emotional forces up to the Ego in Tiphareth for guidance and putting our transmutation into the hands of the Higher Self in Tiphareth.

Thus before we stir the dynamic Mars force of undifferentiated drive, we will first be giving all our vital forces over to the One Ego. We will be utilizing the same reproductive, formative power that has been holding us in patterns of error to form new patterns. The meditational techniques will thus begin shaping new patterns in the Yetziratic substance to replace old, limiting ones. This replacement method is a surer, safer one than that of opening up a Pandora's box of negative patterns that bring old guilts and tragic memories up to conscious awareness before we are prepared to handle them.

Many occult methods tend to do just this. They re-activate traumatic experiences without supplying constructive ones to replace them. By giving attention to the heart center first, we place ourselves under the guidance of superpersonal powers. Furthermore, we shape a pattern of first arousing our love nature before arousing the reproductive energy as such. Then, when the Mars reproductive energy is activated, we will have formed a pattern wherein we will reproduce responses of love and compassion and avoid intensifying old problems by putting our consciousness on them.

Our problems and patterns of error come to us in the form of what we have charged with our conscious attention and, thus, with our

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individualized life force. They come to us from past incarnations as well as from the race mind. To dissolve them does not necessitate consciously dwelling upon them.

Many methods of occult practice for transmutation employ hypnotic regression for the purpose of directly awakening the aspirant to old images and memories. The idea behind these methods is that by remembering them and seeing how the patterns were formed, one will be able to easily dissolve them. Yet, from your past work in B.O.T.A., ask yourself: What happens when you give attention to something? You help build it, don't you? This is what you learned way back in SEVEN STEPS. You give life to it. The minute you charge an idea or an image with your emotions, you have given it life and manifesting power. Thus when anyone puts his conscious attention on some sad image out of the past, he re-awakens the emotion connected with it. He actually revitalizes it with dynamic reproductive power. He puts new life into something he is trying to dissolve.

It is most certainly true that the negative responses that plague us, particularly in love relationships, are usually unconscious patterns. If we were openly aware of them we would not be incessantly repeating them. Yet suddenly unveiling them through regressive procedures is not the answer. Experiences of this sort are not reliable. What you think you have discovered may not be the real basis for the problem at all. If we decide, for instance, that we must find out why we feel unlovable and unwanted, we can always bring up old memories that we think are responsible. But we must realize that our adverse responses include patterns from previous incarnations that are but rarely available to conscious memory. Even unhappy childhood relationships can be what we were magnetically drawn to because of a pattern from an earlier incarnation.

Realizing this, aspirants often think that if only they could remember what caused the patterns in earlier incarnations they would be able to overcome them. The trouble is that so-called reincarnational memories, or readings, are even more subject to error than ordinary psychiatric regression until you have reached a certain level of liberation from the race mind. Often such recollections are merely a tuning in on the memories of others. In these experiences which come to us through subconsciousness it is difficult to differentiate between one's own feelings and those of others. Thus in the hypnotic methods of regression there is no certainty that the experiences are truly our own. And, as we said before, even if you do remember a genuine past life experience, you are risking recharging an old pattern and keeping it alive even longer than it would have if you had left it alone.

Pantanjali, the ancient Eastern sage said, "The modifications of the mind are to be overcome by their opposites." This means that the better method for ridding yourself of damaging responses is to replace them with constructive ones. If you feel unloved, image yourself as loved. It isn't as difficult to feel loved as you might think, because in truth you have always been loved even when you did not recognize it.

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We begin in our meditational periods by creating for ourselves the positive traits we feel we do not possess. If you think you do not know how to love, begin by loving things that you know will not hurt you. Simply practice loving; love the sky, the stars, the sunset. Pour out love to the beauties of nature; pour out love to the little creatures. Practice loving first where you are not afraid of rejection and pain. This will serve to begin shaping a response of love where you feel safe. You have to know the feeling first. As your love nature becomes released in these safe areas, you will then be ready to love in more personal relationships. You are not free until you can do that.

For instance, to help release yourself from fear of pain in love, look back briefly to an unhappy love relationship. This does not mean dwelling on it, just look back briefly and as objectively as you can. If you had an experience of a love that deserted you, was it really something wrong with you, or did you choose someone who was bound to reject you sooner or later because of a problem that he had? This is not blaming another; it is just looking for the truth. If you chose a love partner who did not have the capacity to love one person for very long, then it could have been a need in you to be hurt that brought on the relationship. It was not something wrong with you in the sense of not being lovable. So you can decide that you are lovable, but just need to learn to choose the object of your love with more discrimination. This type of realization is admittedly just a beginning, but it will help when you start practicing the meditational techniques.

It is true that every insight must sooner or later be tested out in the Kingdom, i. e., in the circumstances of life. If we have a problem with feeling lovable, we will not have completed our new pattern of loveliness until we test it out in a personal relationship. The higher levels of the Chesed type of universal love are not able to be expressed until we have released our love natures from fear of personal love.

In this week's meditational technique we go to the heart center to give our energies over to the Higher Self for guidance. By doing this we automatically raise the level of our mental and emotional responses to the reproductive energy. By acting out a higher level of response, we form a new pattern without dwelling on an adverse one. As you persist in this meditation your consciousness will rise to new heights of reverence and love. You will be attuning yourself to the true center of love in Tiphareth. These new patterns of love expression will eventually become automatic or subconscious. You will no longer have to think about needing to express love, nor will you have to guard so carefully against adverse responses, because the new pattern will become predominant. Race mind influences will come and old patterns will occasionally rear their head when we are exposed to situations that activate them, but they will no longer be able to affect us as they once did.

MEDITATIONAL TECHNIQUE NO. 2

Begin as before. Sit quietly and breathe deeply and rhythmically. Have Key 19 before you and put your attention on the consciousness expressed by the face in the Sun. Key 19 is a symbol of rebirth from

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natural humanity to spiritual humanity. When the reproductive energy becomes sufficiently activated at the heart center, this rebirth can take place. To be so reborn necessitates an influx of superconscious powers into the field of personality.

Now image yourself as in the center of that great, brilliant, yellow sun. Symbolically, you are in Tiphareth in union with the Higher Soul. Permeate yourself with this radiant yellow light. You now stand in Tiphareth receiving superpersonal powers from above. Image yourself receiving cosmic life force from Chokmah through the Path of Vav, filling you and your aura with radiant vitality. Next, image yourself receiving Divine love energy from Neshamah in Binah through the Path of Zain, filling you to capacity with love. Continue by receiving into yourself the cosmic memory of Divine principles from Chesed through the Path of Yod. Next, from Geburah through the Path of Lamed receive the true will force that transcends personal will and guides all your volitional drives. Pause for a moment to feel yourself receiving these superpersonal influences as you stand within the radiant yellow orb of the sun in Tiphareth. You are the mediator; you are at the center.

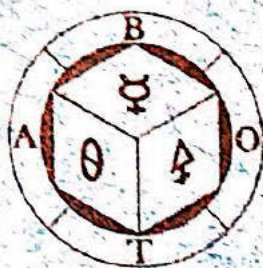
Now begin flowing these superpersonal emanations out. Through the Path of Nun flow them to Netzach. As you do this, dedicate your desire nature to the service of the ONE. Next flow the radiant energy down through the Path of Ayin to Hod, illuminating your mental faculties and dedicating them to finding the truth behind the veil of outward appearances. Next, through the Path of Samech flow the radiance into Yesod, flooding all the patterns below your conscious level of awareness with illumination, and shaping the formative substance into responses guided by the light of wisdom from above. Next, still symbolically standing within the center of the sun, radiate love. Radiate love through all the rays of the sun. Feel love radiating from your heart in all directions — to the east, to the west, to the south, to the north; radiate it upwards and radiate it downwards, flooding the universe with flowing, radiant love.

After several moments, release yourself from the yellow orb and open your eyes. Look again at Key 19 and release its energies.

As you persist in this meditational technique, together with the one given in an earlier lesson, you will begin shaping illuminated, loving responses in the Yetziratic substance, guided by the One Ego seated in the hearts of men. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO.



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Nine

(from the transcripts of class lectures by Ann Davies)

One of our greatest needs, in learning to express love more freely, is to become aware of some of the misconceptions regarding it that most of us are prone to accepting. We all have a tendency to rationalize what we want to believe is true at the moment. We permit immediate desires to dominate our ideas of truth.

One such misconception, which I mentioned earlier and want to elaborate now, is that of misconstruing promiscuity for all-encompassing love. Those young in years are most susceptible to this error. They accept idealistically, and truly enough, the idea that all of life is a unity. From this they reason that if this is true, then sexual union should be expressed freely whenever the urge is felt. They have grasped a true concept, but are applying it in a wrong area of expression.

To give freely without discrimination in such a close relationship does not lead to a deepening of the love nature. Concentration of consciousness is what has individualized us and evolved us. We must attain complete individuality of consciousness before we can attain cosmic consciousness. In like manner we must know concentrated, one-pointed personal love before we can truly experience all-encompassing love. Usually indiscriminate sexual relationships are only a rationalization of a desire not to get too involved emotionally with one person . . . a desire not to give all of oneself for fear of pain. Yet pain and sorrow teach us to feel and understand the pain of others, and this is the root of compassion.

Love and unity are truly one, as the like numeration of achad, אחד, unity, and ahebah, אהבה, love, discloses. 13 is also the number of ayeb, איב, to violate, asperse, and bohu, בזה, desolate, void, grief, anxiety. Though personal love is often a source of grief and anxiety, before we can express love bountifully to all of life we must have gone through the same kind of concentration and limitation that developed our individuality. Binah, בינה, 67, is the source of concentration through limitation. The first reduction of 67 is 13, love and union. The Third Sephirah is also the source of love. This intimates that the development of love is through concentration. The final reduction of 67 is 4, the number of Daleth related to Venus and love, and of Chesed, the Fourth Sephirah, associated with mercy and compassion. Binah, the principle of limitation, gives form to love. The all-embracing compassion associated with the Chasidim is rooted in control and limitation.

Another aspect that should also be considered is that the close intimacy of sexual union exposes the participants to sharing each other's karma. Sexual union, it must be realized, brings together the etheric and astral levels as well as the physical bodies. This inter-mingling is more far-reaching than most people realize.

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Our personality level expression is the result of the intermingling of several streams of karmic tendency. Remember, we share world karma with all other humans. We also share race karma, and in a closer area we share genetic karma. With these is intermingled our individualized karma. The higher our level of development, the more individualized do we become. Our individual karma becomes increasingly more far removed from the group karmas. As we continue on the Path of Return, it is our job to transmute these group karmas so that we are less and less susceptible to their influence. We come to realize that they are the source of much error and false knowledge. You as aspirants have reached the place where you are seeking freedom from these influences because you have gone through more experiences, more testings, more trials, more problems, more realizations, more incarnations. You have developed a keener awareness. But greater development also brings greater responsibilities and greater sensitivity.

Thus you see that we share an intermingling of influences with all of life, and as aspirants have to guard against undue susceptibility to these influences. The most intense intermingling that can take place is understandably in sexual union. In such union we open ourselves to intense, close reception of the subconscious errors and problems of our mate because the etheric and psychic vehicles intermingle. Thus when one is seeking higher levels of response, transitory promiscuous sexual union shared with many partners becomes an added burden. This means that the patterns of thinking and feeling, particularly as regards the act of union itself, are interchanged and make an impact subconsciously. But mark this: the subtle, more sensitive responses of a true spiritual aspirant will not be able to affect the grosser patterns of those who have not yet begun transmutation. The greater number of human beings have not yet developed the sensitivity of being that would attune them to reception of the subtler, higher emanations of love and union. Thus an advanced soul, feeling beauty and idealism in union, would be unable to communicate it to one unprepared to receive it. Yet advanced souls would unmistakably receive the grosser problems and responses of the other, and would receive them as an assault on their inner being.

In a true love match of long duration where there is time, we can help our mate transmute negative responses; but this would not hold true in promiscuous mating. The young idealists who believe that giving themselves in union freely is expressing the unity of life are sadly mistaken. They would be helping no one, and be actually damaging themselves. Not only is this a waste of precious reproductive power, but it is also an opening of oneself to reception of the karmic problems of others.

Of course, even when sensitive, idealistic souls feel they are deeply in love with one person, they can experience much grief from these underneath interchanges. For instance, if an idealistic, highly evolved woman becomes attracted to a comparatively gross and insensitive man, she would receive the impact of his subconscious atti-

QABALISTIC DOCTRINES ON SEXUAL POLARITY: 9

tudes and patterns. If he expresses sexual union almost exclusively from the physical compulsive level and harbors an unconscious vulgarity in relation to sex, she will experience great emotional disturbance even if she is not aware of its source. Similarly, if a highly evolved man becomes attracted to a woman of gross sensibilities, he will certainly be attracting sorrow. In trying to give her tenderness and express his idealism with her, he will only succeed in infuriating her. She will be unable to appreciate his subtle love, and in her frustration and disappointment she will attempt to castrate him psychologically.

Whenever there has been an attraction between widely different levels of development, pain and sorrow are inevitable. Yet we must realize that the sensitive and idealistic ones have undeveloped areas in their nature that caused them to choose as they did. However, as long as deep love is the motive, the sorrow and pain will eventually bring wisdom. Even promiscuous mating, if it is really based on a desire to give bountifully, will inevitably bring one through the unhappy repercussions to a wiser use of the creative energy of life.

But this instruction is being given out by us to help you detect some of these pitfalls now. We want to help you break some of the patterns of false thinking and rationalization that have been keeping you in turmoil and pain. The idealistic woman and the tender man who chose so unwisely in our examples could be veiling, in beautiful martyrdom, an unconscious need for pain or an unconscious need to feel superior. Since they were the more highly evolved ones, they were also the more responsible.

In faithfully practicing the technique associated with Tiphareth which you received last week, you will find that your ability to create distinct mental images will increase. Tiphareth is associated with the image-making faculty in man. Herein lies another responsibility as we advance along the Path of Return. We must be careful of that which we allow our imagination to dwell upon. The cosmic understanding from Binah is received by Tiphareth through the Path of Zain. To utilize our imagery for spiritual development means that it must be in harmony with universal principles. The Path of Zain is associated with the sword of discrimination. It is through this mental faculty that we come to have an understanding of cosmic principles.

Just as in all else, our responsibility in mental imagery increases as we become more proficient in its use. As you all know by now, imagery has power. The image-making faculty is reproductive power as it expresses on the mental plane. It is just as important to utilize discrimination and control in the mental realm as in the physical.

For instance, using the image-making power to stimulate the reproductive areas opens us to delusions. People who know something about the power of imagery have used it to image themselves possessing someone they desire physically. What they are doing is forcing

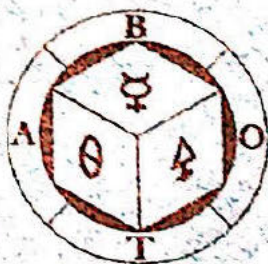
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themselves on another from the psychic level. This can bring the relationship about because such imagery, especially when focused on the powerful drives of sex, is powerful indeed. But this is taking advantage of another on the psychic level and always brings its unhappy repercussions. This type of imagery is almost always unrealistic. These persons image the object of their desire as they want them to be, and then they become disappointed and angry if the other does not completely fulfill this picture.

We must be careful to use the image-making faculty in ways that enhance our ability to receive guidance and express love as our 'Tiphareth technique' is designed to do. This technique will help to bring your imagery under the dominion of the Higher Self because you are symbolically consigning all your images to Its guidance. This will begin the sublimation of the vital soul area. Gradually all your images will change and become more in line with the higher guidance from the Sephiroth above Tiphareth. Then what is reproduced in your vehicle, in your emotions, in your thoughts and in your actions will be a clear reflection of this guidance, undistorted by personality level ideas of what you think you want, which, more often than not, prove to be a delusion and a snare. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 10



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Ten

(from the transcripts of class lectures by Ann Davies)

Geburah, the Fifth Sephirah, together with Tarot Keys 16 and 13, is related to various activities of Mars, the dynamic force which can help us destroy patterns and responses that have been holding us in bondage.

To begin with, let's review something of what we have learned about this energy. Key 16 is related to Mars itself; Key 13 depicts the action of Mars in Scorpio; while Geburah is the sphere of Mars activity on the Tree of Life. Key 13 is particularly related to the expressions of this force in reproduction. It has to do also, as its title implies, with the phenomenon of the cessation of a particular personal existence on the physical plane. Thus it is related to change and transformation, because the processes which bring death to a body are expressions of the same laws and forces which release us from bondage.

Personality is a whirlpool, a condensation of cosmic forces in a particular form. Its identity is maintained because forces flow through it. When the forces are turned to another level of life expression, the whirlpool of personality disappears. Our apparent stability as entities on the physical plane is only temporary. One of our basic problems is in thinking of our physical body and our personality level expression as our whole being. We must begin viewing physical existence as but one incident in our total life expression, a life expression which takes in many incarnations of experience and many levels of consciousness.

We are channels for the expression of the One Ego in Tiphareth. This is the only immortal part of us. The root of most of the problems which beset us is the result of identifying ourselves with our transitory feelings, with our emotions, and with our thoughts. The Skeleton in Key 13, who is really another symbol for the One Ego, is the reaper of wisdom and understanding. He reaps them through these transitory experiences of personality. We must begin identifying only with the true and eternal 'I'. The 'I' that is responsible for building body after body, personality after personality, throughout many lifetimes of experience.

The transformations that evolve us are possible because patterns can be changed, misconceptions can be dissolved, and new forms can be produced. The power at work in both dissolution and reproduction is the power of Mars.

In the left-hand corner of Key 13 is a seed. It intimates that man is the seed form of a state of life manifestation beyond himself. Too close an identity with our present personality expression holds us back from the vision of our final perfection. In a sense it is true that

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the essence of the inner self of us is identical with the One Reality; but as natural man, we are not complete. In the Bible story of the Tower of Babel, depicted in Key 16, it was a desire to build a memorial to present glory that caused the trouble . . . a vain attempt to arrest the onward, ever-changing flow of manifestation. This holding on to a status quo is the error we are perpetuating by identifying ourselves exclusively with present personality level states and experiences.

Human personality, it must be ever kept in mind, is only a stage of the total process. Our thoughts, ideas and patterns of the present are part of the testing process that is growing us. We must stop identifying ourselves with passing phases of thought and feeling. They are not the true 'I'. Did you ever stop to think that you are not the same person you were even a few years ago? You are certainly not the same person you were when a child, an adolescent, a young adult. Depending, of course, on your present age. The things that were important to you at one stage of this life no longer have the same importance, do they? Your friends have changed, your relationships with the same people have changed. Certainly what you consider important is forever changing. How, then, can you identify with such transitory reactions, ideas, desires, convictions? They simply do not stay the same, so they are not you!

Your long years of self-transmutation with B.O.T.A. have made you even more definitely a different person. To the degree that occult study has brought you enlightenment, to that degree the dissolution processes of Key 13 have eliminated some of the patterns of the person you were when you began. And, of course, you can look forward always to further adjustments and further enlightenments, because you have come to realize that all bondage is a result of ignorance about some aspect of life. In this course your attention is being called to one of the areas of most profound ignorance. That is our use and understanding of the reproductive energy.

There is a sense in which all ignorance is the result of a resistance in certain parts of the physical organism to the passage of the Light of spiritual knowledge. The place where this Light becomes most seriously blocked is in relation to all aspects of sexual expression. Therefore, we must destroy the source of resistance to spiritual knowledge, and this necessitates the death of certain ideas which are actually patterned in the cellular consciousness. In essence, we are learning how to die to our old personality patterns. Remember, we are really dying daily, anyway. Our cells are continuously dying and being replaced. Our emotions, thoughts and ideas are continuously in a state of flux. We want to learn to take advantage of this continuous change; to direct it and accelerate it. We want to direct it to where it will dissolve patterns or forms that have been restricting or mischanneling our use of the reproductive energy.

Learn to welcome change, welcome novelty. Learn to feel endearment for differences in people, in situations and in ideas. Especially it is important to learn to feel endearment and gratitude for the

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differences in the opposite sex. Lack of understanding and appreciation for these differences is at the bottom of the male-female clashes that poison our use of the reproductive energy. Natural man has conjured up images of distrust and hatred for the other half of God.

Much of the hostility between men and women that has been brewing throughout recent history is the result of misinterpretations of the Allegory of the Fall. Woman became subject to her husband and was treated as inferior. The true interpretation of the 'Fall' has to do with the susceptibility of subconsciousness, always symbolized by a woman, to falling easily under the sway of illusion and sensation. Misinterpretations of this allegory brought misery and bondage on woman. This situation is the basis for much of the ambivalence and hatred between the sexes. At present mankind is in the process of restoring woman to her rightful place of equality, but the vicious circle of hatred and distrust has not yet been eliminated.

Women have understandably held a hostility toward men in their collective consciousness. As we have pointed out to you before, men are projective and relatively more aware on the physical and mental levels, while women are projective and more aware on the emotional and spiritual levels. As woman began taking more of her rightful place as equal, she also became more aware of her ability to hurt man from the emotional level. She came to realize how much he needed her love and approval. Thus she found that she could easily 'get even' by withholding love and approval.

From all this we can see that much of the hostility between men and women is the result of a misconception about their respective roles. They must be equal, just as subconsciousness and self-consciousness must be equal. The only true guidance comes when subconsciousness is released from self-conscious error to reflect superconscious guidance. This is true in regard to the two levels of personal consciousness, and it is also true in our relationships with the opposite sex. Male and female must be in harmony and accept from each other that which each can give to the relationship.

The two aspects of human personality are different but equal, and so must the two parties in a love relationship consider each other. Each has its own special powers and its own special field of operation. It is not for either to tyrannize the other. Man receives his ideas of spirituality through woman. She can teach him some of the subtleties of love and help him to understand and become aware of his emotional nature. Woman must stop trying to get even with man for past errors. Both of them are losers in such a deadly game. Both are held in the bondage of distrust and hatred which keeps them from ever finding the happiness they seek together.

Men and women complement each other. They can bring each other different viewpoints, different realizations. Each can give the other a type of energy and vibration that both need for spiritual awakening. Each can complete the other when they learn to give up hostility, fear and competitive drives.

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Your environment is the ground that takes the seed of a new pattern of thought toward these inter-relationships and grows it. You must refuse to feed ambivalence, no matter what your environmental experiences. Begin loving without fear of pain, knowing that love is a capacity that we develop within. Our job is to develop the capacity to love in whatever situation we find ourselves and learn to understand why others do what they do in terms of the pressures and patterns in the race consciousness.

We have noted that the sphere of activity for Mars is in Geburah, the Sephirah associated with our feelings of will. Personal will is of the same essential fiery quality as the reproductive energy. Our feelings of will are the result of tensions in our body set up by this force. Our sexual drives are the result of like tensions in the reproductive area. Thus both will and sexual desire are the result of a bodily resistance to the flow of this force.

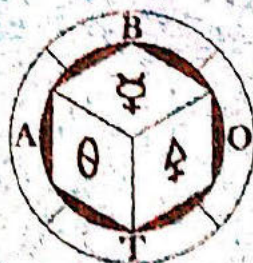
As we have mentioned before, our bodies set up resistance to the forces that play through it in order to perform their various functions. From this we can see that the drive to sexual union is an aspect of the will drive. Just as will is not personal, our sexual drives are not personal. It is our job to set up such 'resistance' as will help this cosmic will force flow into higher expressions and activate higher levels of consciousness. It is also necessary to dissolve such blocks as are prohibiting the flow of this energy to the higher centers.

The highest expression of Geburah is said to be Deen, 17, Justice, the number 64. In Latin gematria this is the number of solve, dissolve. Thus we see that there is a relationship between the highest functions of Geburah and alchemical dissolution. This highest function is the dissolution of outworn forms so that, in the subsequent coagulation, the force has been freed for re-patterning in higher forms. We cannot hold to old negative patterns of thought about the drive to sexual union and still be able to comprehend and utilize it in higher functions. 64 is also the number of sperma, seed, in Latin. The alchemical work has to do with the seed of metals. This intimates that the Mars energy is that which can bring the seven psychic centers, which are the metals of the alchemists, into conscious activity. Their increased activity and balance, as we know, is what brings us to ever higher levels of awareness and illumination.

In the next lesson we will bring your attention to further aspects of the Mars energy and outline a meditational technique designed to help you utilize this energy to break down the barriers to a fuller life expression. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 11



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Eleven

(from the transcripts of class lectures by Ann Davies)

In the Technique for Mars to be outlined in this lesson, we will be symbolically attuning ourselves to the wheel of ever-flowing change, the wheel that involves us in activity to bring us ever nearer to conscious union with the Changeless Reality. False mysticism is used by those deluded into thinking that by refusing to engage in action, they come closer to reality. For it is through action that the forces which converge in personality are increased. We increase the flow of life energy by being willing to engage in action. The important thing is to establish in our consciousness the truth that the powers expressed by personality never originate in personality.

In this technique we will be turning all personality activities over to guidance from the Ego. This relinquishing of personal autonomy will begin subtle changes in our body chemistry. The first requisite is to adopt a mental attitude of active desire for constructive change. This means letting go of what we think is best for us at the moment and looking forward with confidence to new relationships and environmental activities that will bring us more closely in line with our True Eternal Self.

For instance, in forming close relationships with others, we should keep in mind that, at this stage of human evolution, people can be very highly developed in some parts of their nature and still be very infantile in other parts. The place where immaturity is most likely to express is in the male-female relationship area. Mars also rules Aries, Key 4, the Tarot symbol of reason and insight. To have insight includes having a comprehension of the problems and patterns of others without condemnation. Yet without condemnation does not mean without enough discrimination to get personally involved with those whose patterns cannot help but bring us pain.

One mistake that aspirants are especially prone to is thinking that they can transmute and change another person in a love relationship. Because we love and want the best for our love, we feel that we can help them grow. What we are really doing is projecting upon them our image of what we think they should become and our idea of how we think they should act. Let's face it — expecting to change another to our ideas of better conduct is really a form of egotism. It is what is sometimes called, "having a Messiah complex". All individuals must come to transmutation for themselves. This is a hard lesson that all of us must learn. We pattern our own misery and ask to be betrayed and disappointed when we force our personal image on another, expecting them to fulfill it.

Alchemical Putrefaction is associated with the transmutational powers of Mars. Relative to this stage of the Great Work, Ripley says: "Unless your matter putrefies, it may in no wise be truly altered, nor

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may your elements be divided kindly." The idea of Putrefaction is to dissolve all responses temporarily. In order to dissolve the negative patterns that bind us to misery, we must, in a sense, reduce our entire personality complex to its elementary chaos. Key 16 pictures the destruction of the microcosmic world. The essence of this destruction is destroying any identification of ourselves with our bodies, emotions, intellectual states or automatic reactions.

What we must have in mind, when symbolically directing the Mars force for dissolution, is the disintegration of our former false ideas about selfhood. We want to change the root of our sense of identity from our body, from our emotions, from our intellectual states, to that of the true Ego Center in Tiphareth. This is the positive, real meaning of self-denial. It is a repudiation of any personal origin for states of consciousness, activities or thoughts. It is an active denial that any act, any thought, any circumstance originates at the personality level.

Thus to disintegrate erroneous patterns, it is necessary to repudiate personal origination for all personality patterns, good, bad or indifferent. Only then will we be ready to reconstruct our house of personality more consciously guided by knowledge of its true source. When performing this technique, remember that part of the idea is the symbolical giving up of all false ideas about where any act of personality originates. This is the base error upon which all other errors are constructed.

Associated with this act of denial is a positive use of imagination. The mental imagery we will employ is that of imaging ourselves as one with the true source of personality. To come to the positive state of union with the Ego first necessitates this stage of self-denial, which is denial of the old life so that a new conception can be initiated.

Thus positive imagery must inevitably follow our act of self-denial. Remember, we have to create, we have to image. We are continuously manufacturing images in our consciousness. Some of them have been beneficial and others have not been beneficial. It is not a matter of whether we are creating; it is a matter of what we are creating. When our creativity is bound up in personal emotional desires and wishes that are not in harmony with reality, pain is the inevitable result. For instance, as noted above, we will not be creating a harmonious love relationship if we base it on a personal idealism that does not take into consideration the capacities of other people, thereby expecting them to be what they cannot be.

With these thoughts in mind, we are ready to begin the Mars Meditational Technique. We will be focusing the driving, impelling energy of Mars for the purpose of dissolving all of our false notions about personality and disintegrating any attachment to personality patterns. This will release energy to where we can re-integrate it, with our imagery, into patterns more closely aligned to reality and to the true purpose of personality.

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MEDITATIONAL TECHNIQUE NO. 3

Have Keys 16 and 13 before you but do not meditate on them as yet. Sit quietly and begin with a few moments of deep rhythmic breathing. Image yourself on the Tree of Life, as in the last technique, with Tiphareth at your heart center. Image yourself receiving the divine emanations from above as before. It is important to first establish yourself centered in Tiphareth before activating the Mars force. Symbolically, you have turned all the imagery that follows, and the energy that is to be stirred, over to guidance from the Ego in Tiphareth.

Now flood yourself and your aura with the brilliant yellow light of Tiphareth and intone E-natural. Feel yourself permeated with this light for a moment. Now look at Keys 16 and 13 for a few minutes and intone the note C. Image the light that is filling your aura as changing to a vibrant, pulsating red, the color of both Geburah (cosmic will) and Mars.

Feel this brilliant light permeating you through and through and dissolving all attachment to personality patterns. You are eliminating all barriers to receiving and giving love. You are freeing yourself from the blocks that hold love in dark patterns of fear, insecurity and sorrow. You are destroying these blocks to love with a flash of lightning from Key 16. You are dissolving them so that the dynamic Mars energy can 'soar with the eagle' and activate higher centers of conscious awareness.

Affirm that you are not your emotions . . . you are not your intellect . . . you are not your body. You are, in very truth, a focus of impersonal universal forces centered and directed by the Ego in Tiphareth. Say in essence, "I relinquish gladly all these attributes. I give them over to the service of the One Ego. No longer will I be held in bondage by thoughts, emotions and ideas that originate below Tiphareth. The desires of Netzach, the intellectual processes of Hod, the subconscious reactions of Yesod, are but reflections, and henceforth I relinquish them to guidance from the One Ego. They have no stability of their own. I dedicate all these aspects of personality to the One Ego in Tiphareth."

Now image a flash of white light from Key 16 going through the red, pulsating light that is filling your aura. Feel the lightning break up little clouded areas of concentrated force. Feel it dynamically dissolving these areas into a perfect unity. As you remain flooded with the red light, image these clouded areas in your aura disintegrating and becoming one with the red light. Think of these clouded areas, that are disappearing into a unity, as being all the negative patterns that have been keeping you in misery and bondage.

As the clouded areas begin dispersing and becoming one with the vibrant red light, see an energy the color of the lightning flash begin spiralling upward from the bottom of your aura. Soar the energy upward. Soar it upward to the heart. Give the energy to the heart where it can express as love. It is now free; it is no longer held in clouded areas. You are free to feel love and to express love. The energy is free to 'soar with the eagle' and activate all the seven holy centers.

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Now image again the superpersonal divine emanations from above entering your aura and gradually changing it back to the brilliant, vibrant yellow of Tiphareth. This light can now permeate every part of your aura, unhampered by clouded areas. You are now consciously and deliberately a center of expression for the One Ego. Once again dedicate all the forces that play through personality to the service of the ONE. No longer will the free flow of that expression be hampered by obstructions. Pause to feel the brilliant yellow light once again enfolding you and filling you with overpowering love and dedication. You are a clearer, purer channel now, free of blocks, free of stagnant areas, free of misconceptions, free of pain and anguish. You are one with the eternal 'I'.

Now release the forces that you have been working with from your aura, knowing that they will continue to work for your transmutation.

With this meditational Technique we have been symbolically performing a transmutational and dedicational process. Its effects will become more and more apparent in your everyday life as you continue to utilize it, together with the earlier techniques, faithfully and earnestly. Remember, all changes on the physical plane are preceded by changes on higher levels of consciousness. We are planting the Atziluthic seed and creating the Briatic images in these meditations. Faithful practice will begin their Yetziratic formation and eventually they will become a reality in the world of Assiah. ##

QABALISTIC DOCTRINES OR SEXUAL POLARITY

LESSON NO.



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twelve

(from the transcripts of class lectures by Ann Davies)

The area considered by psychology to be the most influential in affecting our ability or inability to form constructive male-female relationships is that of early conditioning by our parents. It is true that a child's patterns of love or hostility are affected by the example set by his parents, but what is not so well understood is that the way these early examples affect subsequent actions and responses depends upon whether or not they have been in harmony with the basic individuality of the incarnating soul.

As aspirants we should be able to understand that we are drawn to the parents who give us birth because there is that in us which has a need for what they can supply. Yet the various needs that magnetically draw us into certain environmental conditions can be very different indeed. It can be because the problems and lacks expressed by the parents correspond closely to those of the incarnating individual. The ego is thus born into a situation closely aligned to unfinished aspects of his own individuality.

On the other hand, when a child is born into a family wherein he will experience pain, deprivation, hostility and insecurity, it can be a process for testing the individualized strength he has acquired in earlier lives. In an advanced soul it can indicate a testing of his ability to hold to a level of growth and inner stability in the face of adverse circumstances. So on the surface, whether a child is born to parents who will supply him with every cultural and educational advantage, or to those who will give him nothing but misery, is not always for the same reason.

Certainly the mass of more or less undeveloped souls are magnetically drawn back to the same environment for long series of incarnations because that is all they are capable of responding to as yet; it is all that they can comprehend or attract. But the reverse is not always true. Unusually advanced souls can be drawn into great varieties of birth situations depending upon their mission for this life and upon the inner initiations that they will be going through.

So, although it is true that children will take on the patterns given them by their parents, it is not always to the same degree. We only accept into ourselves those patterns which are in harmony with our soul growth. We will not basically accept anything that is not in harmony with the level of wisdom, intuition and perception to which we have attained. Yet if a well-developed soul requires certain experiences within a given incarnation, he will be drawn to the kind of parents who will supply the conditions needed, even if the parents are not on the soul level of the child. It can be that a basically advanced soul has yet an immature, undeveloped aspect of personality which the problems and circumstances of a hostile environment will give him the opportunity

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of transmuting. The parents will then be channels for supplying the impacts and problems which will aid the soul in 'filling in' his personality level 'holes'.

From these considerations you can see that there can be a great difference in how souls respond to the images and patterns they receive from their parents. Those who have not yet developed strong centers of individuality will absorb, like a sponge, all the responses and images presented to them by their parents. Subsequently they will react to life almost identically to the way their parents reacted. Usually boys are most susceptible to the father image in patterning their own behavior, while girls pattern their behavior closely to that of the mother image. How much or how little they admired their parents has little to do with it. Even when they despised what the parents were and how they acted, they are often not able to rise very far above the early image.

To be able to repudiate early conditioning requires perception of how reactions and responses are patterned below the level of conscious awareness. It requires an ability to guard against responding emotionally to patterns we have not given conscious assent to. Often those who hated the example of the parents believe they are expressing differently, but the same motives and the same basic ideas color all their responses to life. They can consciously make up their minds that they are not going to express the cruelty or childishness or lack of self-discipline of their parents, but yet be unable to resist the force of the unconscious pattern.

For example, children of divorce vehemently insist that when they marry they will never divorce, especially if there are children who will be hurt by the separation. Yet the patterns of parental conflict and emotional trauma that they were subjected to at an early age magnetically attract them into marriage with a mate who has similar problems and emotional reactions. Until we come to understand how subconscious patterns can motivate us and dominate our emotional reactions, we will not be able to help responding to them.

This is why the choice of marriage partners is so often found to be patterned after parental attributes, and it is just as true whether the parents were loved or despised. Sometimes this susceptibility to early patterns can seemingly be a reversal of that of the parents, but with such intensity and imbalance that it is just as detrimental to a harmonious marriage relationship.

I knew a woman who, as a child of divorce, was determined never to divorce. She had a beloved daughter whom she did not want to subject to what she had gone through. Yet the marriage she clung to was very unhappy and full of conflict. The child could be as emotionally damaged by the conflicts and hatreds expressed by her parents as by their separation. The result will depend more on the child's inner awareness than on whether her parents stay married or not. Her mother was not able to transcend the damaging images of the male

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principle projected on her by her own mother. Yet the child could react differently to similar images. If the child has developed enough awareness in previous lifetimes as to the basic causes of unhappy relationships, she could react to the impacts of her environment with an understanding that would keep her from repeating her mother's errors.

Yet whatever our early environment was, it is important to release our parents from blame. To blame them is only giving ourselves an excuse for not rising above negative patterns. Our parents were conditioned by their parents and on back to our ancestors, so there is no place for blame. As we have discussed earlier, we are all subjected to the errors of the historical period into which we are born, to the mass karma and to our genetic karma. We must learn to transcend these patterns, not blame them for our problems and errors.

Begin by realizing that your parents were chosen by you, or if you must, inflicted upon you, because they represent particular necessities of your karmic needs for this lifetime. They represent the conditions and situations which you have attracted karmically, either as a test of the stability of past acquired wisdom or as an opportunity for you to transcend some negative pattern that is essential for your further spiritual development.

Thus it is true that early conditioning sets an almost impenetrable barrier of patterns for the bulk of human beings, but for aspirants, consciously on the Path of Return, the situation is quite different. We have come into incarnation with enough stability and understanding so that we are better able to recognize early patterns that conflict with our center of individuality.

The karmic necessity of any specific incarnation for aspirants really involves the dissolution of certain patterns that will make possible the attainment of a further growth level. The way this higher level is stabilized is by exposure to the very situations which will bring out the patterns that must be dealt with and transmuted. Our level of awareness is tested through situations that force us to withstand erroneous conditioning and patterns. This very testing will give us more strength and more conviction so long as we pass the test. This means resisting the temptation to place blame on any one, or any situation, (or, incidentally, on any zodiacal configuration), and thereby absolving ourselves. Learn to see all early training, all parental examples as part of that which is leading you to where you can have conscious union with the Ego in Tiphareth.

With this in mind, let's consider how love relationships are influenced by early training. Our magnetic attractions to the opposite sex are not from the conscious level. This is the trouble. We are attracted from the emotional level, so that our attractions are very rarely reasoned out. Thus we can be attracted by our unconscious negative emotional needs. Such negative patterns as shame, guilt or hostility do not attract us to harmonious relationships. Our seemingly conscious desires can be influenced from the subconscious level to

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fulfill unconscious negative emotional needs. The emotional response in turn activates desire and imagery, and we are well on the way to a relationship that seems sent from heaven. If we learn to recognize how the principle works, it will help us avoid being attracted to those who can only fulfill our negative unconscious needs. It can also help us to avoid projecting a subconscious demand on our marriage partner to fulfill such a negative need. If we become aware of such a subconscious projection in ourselves we can most assuredly help any close relationship. It is possible that our husband or wife is reacting to us in ways that are foreign to their basic nature because we are forcing them subconsciously to bring us pain.

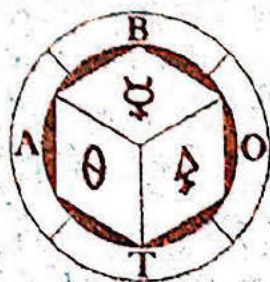
A close acquaintance of mine who was a true spiritual aspirant and an extremely brilliant and successful business woman had a pattern of choosing men quite inferior to her both intellectually and spiritually. Something within her needed to be so supreme that she chose men to whom she couldn't help but feel superior. Consciously she believed she was choosing men she could help, men she could lift up to become far more than they were. She had an image of herself as a great superior benefactor and chose accordingly. There was that in her which was uncertain of herself and unable to risk herself in a relationship where the man might be her equal. Of course she was never fulfilled and brought much pain and disappointment to herself. She also had a deep unconscious hostility toward men for their historical mistreatment of women and was determined to prove the superiority of women. No harmony or happiness will be possible for her until she recognizes this unconscious pattern.

We cannot expect to be drawn into harmonious, fulfilling relationships until we have managed to recognize and dissolve the patterns and images that have been continuously driving us into partnerships of conflict and pain. The instructions and techniques we are giving you are to help you dissolve any such patterns in your emotional vehicle so that you can reintegrate them into images that will bring you true happiness and fulfillment. It is not enough to image oneself finding the 'love of your life', as you can see. If we have subconscious patterns that draw us to those who cannot help but fulfill negative patterns or who cannot help reacting to us as they do because we demand it, what seems at first like a perfect love will turn out otherwise.

Although it is true that everything we are experiencing today is the result of a group of reactions, thoughts and feelings which originated in the past, we can mitigate the effects by recognizing them and changing our response to them. With the meditational techniques you are now practicing you are symbolically dissolving attachment to all past images that are holding you in bondage and eagerly seeking guidance in creating images which will prepare you for better relationships and happier circumstances. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON. NO. 13



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirteen

(from the transcripts of class lectures by Ann Davies)

In this lesson we are going to give an additional meditational practice to help you begin imaging more in line with the higher dualistic aspects of the universe. We will be forming images aimed at bringing about harmonious interaction between the forces associated with our subtle vehicles. This will, in turn, help us respond in ways that will bring about more harmonious male-female relationships in our environment.

Between the several levels or vehicles that make up our total personality there is a continuous interaction of forces. This interaction correlates with that which takes place between man and woman on the physical plane. All our vehicles, physical and subtle, are the result of the eternal continuous conjunction of the divine masculine with the divine feminine. This eternal conjunction, however, expresses with more emphasis on one or the other of the two forces in the different areas of personality. Our whole evolutionary development is dependent upon right discrimination between the reciprocating activities of the pairs of opposites. By learning to distinguish the subtle differences which they express we will eventually be able to equilibrate and transcend that which is illusory in our understanding of them.

Key 4, the Emperor, is a Tarot symbol of the masculine aspect of consciousness and, therefore, of the self-conscious mind. He symbolizes the projective, initiating forces in our nature. Key 3 is a Tarot symbol of the feminine aspect of consciousness and, therefore, of the subconscious mind. She symbolizes the receptive, nurturing, feeling qualities of our nature. Let's review some of our understanding of Keys 3 and 4 in order to help us comprehend both the uniqueness of their expression and their reciprocal activity.

Key 3 is an aspect of the divine feminine principle. Psychologically she is the emotional quality of consciousness. She expresses the subconscious faculty of creative imagination, increase, response, receptivity. Her area of expression through personality is in multiplying and enlarging ideas from self-consciousness into full, well-rounded images. She is a symbol of the positive, harmonious results of the continuous interchange between subconsciousness and self-consciousness. She elaborates, enhances and develops seed ideas.

When the interchange between our two levels of consciousness is harmonious, subconsciousness can reflect to self-consciousness the superconscious levels of creativity. Thus she is one with the woman in Key 6 who reflects Briatic wisdom to self-consciousness. This same harmonious relationship can express through a man and a woman. A woman can reflect spiritual aspiration and inspiration to her man.

Remember, the individualized personality complex of a man, as distinguished from that of a woman, has a different emphasis. In a man

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the vehicles or areas of projection and reception are opposite and complementary to that of a woman. Men are relatively more projective and initiating on the physical-etheric and mental planes, while women are relatively more receptive in these areas. On the other hand, women are relatively more projective and initiating on the astral-emotional and higher creative planes, while men are more receptive. Thus, in an ideal relationship they energize, interpenetrate, interchange and inspire each other.

The aspect of consciousness symbolized by the Empress gives emotional quality, warmth and livingness to intellectual concepts of truth. Abstract concepts of principle help us to right understanding, but they must be supplemented by concrete imagery before the mighty forces of our inner life can be made to emerge as actual forms and conditions on the physical plane. It is through the forces symbolized by the Empress, the deep feeling and nurturing areas of our consciousness, that the kind of imagery is initiated which attracts the flow of cosmic substance and eventually congeals into physical realities.

The Empress on the Tree of Life is the Luminous Intelligence of the 14th Path. This Path is said to be the "essence of Khashmal, חַשְׁמַל". This is a term for "the instructor in the secret foundations of holiness and perfection". What are these foundations? The Empress is Venus, the planet associated with copper. In Hebrew copper is nachash, נָחָשׁ, 358. The same word is the name of the serpent in the Allegory of the Fall. 358 is also the number of Messiah, מָשִׁיחַ, the Redeemer. The desire nature associated with Venus and the Empress is that which involves us in the physical plane activities which in turn are responsible for the development of our self-conscious awareness. On a higher arc, this same desire becomes aspiration and leads us to the discovery of the higher levels of wisdom and guidance. In this respect the Empress symbolizes the foundations of holiness and perfection.

Key 4 is a Tarot symbol for the masculine aspect of consciousness. He portrays the analytical, ordering, classifying qualities of the self-conscious mind. The letter name Heh adds to 10, the number of Yod, a token of masculine procreative potency. Astrologically, the Emperor is Aries, the first sign of the zodiac, and therefore a symbol of initiating, vital, ruling qualities. Aries is ruled by Mars, the force responsible for muscular strength, vitality, masculine virility and volitional drive. As a Path of the Tree of Life, Key 4 begins in Chokmah, seat of Chaiah, the cosmic life force. The crown, globe and scepter of the Emperor are tokens of dominion. This dominion is exercised through the powers of insight and reason. On the personal level this masculine dynamic force initiates the seed ideas which subconsciousness elaborates. When this aspect of consciousness is functioning ideally, it brings analytical and reasoning ability to intellect, as well as insight and order.

From these observations we can understand that in terms of our personality complex, the Emperor symbolizes physical strength,

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vitality, mental insight, initiative and the orderly reasoning faculties of self-conscious awareness. In terms of our subtle vehicles, he symbolizes the vital, strength-giving etheric body and the reasoning, classifying abilities of intellect associated with the mental body. Together Keys 3 and 4 symbolize ideal aspects of expression whose interaction upon each other bring us to eventual perfection of personality.

Translated to a reciprocal action between man and woman, we can see that in a harmonious relationship men and women are both projective and receptive to each other in various aspects of personality. On the subtle levels men can emanate vitality and strength to women and can help them to become more aware of the reasoning, analytical faculties of self-consciousness. Women can emanate an awareness of emotional qualities to men and help them to a more objective comprehension of their emotional responses. The fabled hidden love affair between Venus and Mars has to do with the reciprocal activities which interplay between the different levels of consciousness within a personality and also with the reciprocal, subtle emanations that take place between a man and a woman in an ideal relationship.

Do you begin to see the significance of this? Men and women are relatively more 'aware' on different levels or areas of expression. Thus they complement and complete each other, just as the different levels of consciousness within our personality complement and complete our total life expression. Studies done with men in war, where they were cut off from feminine influence, show that they tend to revert to primitiveness. When not able to receive the feminine vibration they lose the very qualities that are responsible for civilization and impel evolution forward. On the other hand, women completely cut off from men become dull and inactive because they lack the vitalizing masculine vibration that feeds them and awakens them to giving the warmth and love that is so essential to both.

The important thing for us to realize is that all creativity depends upon interaction between masculine and feminine potencies. Man is dependent upon woman to help him understand his emotional life. Woman is dependent upon man to energize her and help her to become more aware of the logical sequences of mental analysis and reasoning. Their relationship should ideally be a back and forth flow of energies, ideas and loving service . . . each revering the other's contribution to the relationship.

The technique we will now explain is a preliminary one to help you begin changing, not only your image of the opposite sex, but also your image of yourself as an ideal expression of your own sex. We want you to love being what you are and love being the complement to the other half of God. By aligning yourself symbolically with these images of perfection, you will begin patterning them in your subtle vehicles and practicing being the divine masculine if a man and being the divine feminine if a woman. The idea is to change your image of yourself and your relationship to the opposite sex. Understand that this imagery is not to effect a change in other persons according to

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our ideas of perfection. It is to help re-align our own imagery toward the opposite sex so that we can begin seeing them in the light of their essential perfection. This cannot help but improve your attitude toward your mate and this, in turn, is almost certain to help your relationship. But it is yourself and your responses that you are aiming to re-focus, not those of another. When you begin imaging closer to reality, whatever relationship you have attracted will be improved, and you will also be preparing yourself for a more harmonious relationship at some future time.

MEDITATIONAL TECHNIQUE NO. 4

Begin as before with several moments of deep, rhythmic breathing. Have Keys 3 and 4 before you and meditate upon their combined symbolism for a few moments. Image the color green and intone F# to align yourself with the vibrations of Key 3. Image the color red and intone C-natural to align yourself with the vibrations of Key 4. We will first outline the meditational procedure for women and then give that for men.

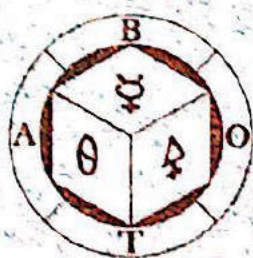
Women — With Keys 3 and 4 before you, image yourself as the Empress. Back yourself into the Key. Holding the scepter in your left hand feel the moon under your left foot. In your right hand is the heart-shaped shield. You are a representative of the divine feminine principle. You are an expression of the warm, nurturing, loving Empress who brings riches, tenderness, increase and fullness to life. Now image your husband, if you have one, or men in general if you do not, as a representative of the divine masculine principle. See him as the Emperor with the scepter of dominion in his right hand. Send him love, encouragement and reverence. Receive from him vitality, love and appreciation. You give meaning to his existence. He completes and protects you. Feel a flow of tenderness and reverence for all the Emperors in the world. This is a simple imagery which we will expand later. Use it often, for its repetition will begin patterning a new world for you.

Men — Image yourself as the Emperor with the scepter in your right hand and the globe in your left. Image your wife or womankind as the Empress. Send out to her your strength, vitality, love and protection. She is your image of perfection who makes life worthwhile and gives meaning and purpose to all your activities. Receive from her love, maternal concern, tenderness, warmth and inspiration. Feel a reciprocal flow of emanations between you that complement and complete you both. Each of you have areas of dominion with which you can enrich the other's life. Revere the differences and do not expect from your mate that which is not in her dominion to give. In reciprocity and reverence we all come closer to the realization of the higher aspirations of our soul. We come to experience the divine levels of love through the mutual contribution of the two aspects of divine Creation.

##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. # 14



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Fourteen

(from the transcripts of class lectures by Ann Davies)

In conjunction with the Technique outlined in the last lesson, we want to give you some specific examples of how men and women, through misunderstanding and erroneous patterns of response, hurt each other and destroy their ability to enjoy the fruits of the reciprocal energies that each can give to the other.

In astrology, the zodiacal signs 120 degrees apart are said to be "in opposition" but also complementary to each other. The forces which they express result in opposition and conflict on one level, but completion and cooperation on another. This same idea could express the relationship between men and women. The differences that result in dissention and discontent can also express in harmonious interchange and fulfillment.

You, as advanced aspirants, need to have a thorough comprehension of these principles. Your deeper understanding of life has undoubtedly drawn others to you for advice and help; and many of the problems that others seek help about are marital problems, as most of you probably have discovered. By pointing out principles we can help others to improve their responses and see how they can resolve disharmony with a more enlightened outlook.

As we have said so often before, it is always best to point out principles to others and not to give them specific advice. A slight warning may also be in order at this time. Do not become disappointed if those you aid are apparently unable to benefit. A changed outlook, especially for those completely caught up in the race consciousness, is slow to develop. Know that in relating ideas to them based on universal principles you have planted a seed. It will inevitably grow. We must not expect instant results very often. We do what we can to help evolution and alleviate pain. We must not despair when the effects of our help are not apparent.

If men and women were more aware of their opposite but complementary relationship, much of the dissention between them could be averted. The physical vehicle of woman is receptive and intaking. Her vehicle corresponds to the inpulling-magnetic principle of attraction. The physical vehicle of man, on the other hand, is pushing, outflowing. His vehicle corresponds to the principle of projection. In the astral-emotional vehicle the reverse is true. Women are projective, outflowing and more 'aware'. Men are receptive, inpulling, less 'aware'. In the lower mental body the situation is again reversed. The human being expressing through a male vehicle is more projective. Men are better able, in general, to project new ideas and new innovations. On the next plane, associated with the higher aspects of feeling and love, the woman is again projective. This reversal of projective and receptive repeats itself throughout all the subtle vehicles. For the

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sake of clarity, however, we will concern ourselves in this discussion with the personality level vehicles. It is through their transmutation and perfection that we unfold consciousness of the higher planes.

The astral vehicle is associated with our emotions or feelings. This vehicle has a direct correlation with the higher Love-Wisdom plane associated with Tiphareth, Geburah and Chesed. It is through the feeling level of emotions that love, aspiration and compassion are developed. The emotional nature holds the power of formation through its functions of desire and imagery. It is through desire that the world of manifestation comes into being. Although we have said that one level is projective and the next is receptive, in another sense each level is both, just as each Sephirah is projective in relation to the Sephirah below and receptive in relation to the Sephirah above. All human beings hold both attractive and projective principles within their total personality complex.

The proper expression of any of the aspects of personality are dependent upon interaction between the planes, vehicles and modes of consciousness. Yet male and female vehicles have a difference in emphasis or focus, as we mentioned earlier. This difference in focus, which is so essential to the proper functioning of both, is, until understood as the completer, the cause of the problems that inhibit harmony and happiness between them. This difference in focus must come to be understood as essential for the proper expression of both.

Because woman is emotionally projective she is more aware of her own emotions and the emotions of others. She can be, that is, more objective about them. Throughout this discussion it should be understood that this comparison refers to men and women on approximately the same level of development. Generally speaking, then, woman is able to perceive the subtle motivations of others more readily. She is able to perceive emotional undercurrents that are more or less unavailable to man. When this is understood a woman can help her man activate his emotional awareness. The feminine physical vehicle is more complex due to her very maternal function. The nerve network in her body is more intricate, complicated and extensive. This gives woman an easier ability to intuitively feel the subconscious motivations of others. Thus she is able to be more aware of what is apt to manifest because she feels the emotional intention of others.

However, she is able to feel the emotional intention much more readily in other women than she is in men. Her problem in grasping the emotional intentions of men is that she tries to relate his ability for subtle awarenesses to her own and thus runs into error. By subconsciously projecting her own emotional awareness on her man and expecting him to respond as she does, she becomes disappointed. She misunderstands his lack of ability to 'pick up', for instance, her need to be told often that she is loved. This error is compounded with her own man because personal involvement always inhibits objective appraisal. Thus she feels rejected, misunderstood, 'used'.

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He is not able to feel this emotional need in his wife because of his relative unawareness on this level. He thinks that since he married her, provides for her and desires her, this is proof enough. He does not feel her need unless she helps him to become aware in this area. This is what she should do instead of allowing his unawareness to arouse her hostility and thus start a whole cycle of reciprocation on a negative level. She hurts him with subtle, deprecating remarks that injure his self-assurance and sense of manliness. She is able to hurt him easily because he is so receptive on the emotional level. He is as helpless in this area as a woman is physically against a man's superior physical strength.

As a marriage extends through the years, a man gets very dependent on the appreciation, interest and mothering qualities of his wife. He needs to know that she appreciates him and cares about his problems. If she decides to call him a 'baby' or 'selfish' because of these needs, she destroys his sense of masculinity. That is, she castrates him psychologically and then wonders why he becomes impotent in love.

Women make a great mistake when they take advantage of their emotional dominance. Man's receptivity on this level is the pull that helps a woman to have power. She can activate his emotional awareness just as his ability to project mental ideas can stimulate her creativeness. Women must stop trying to get even with men for not being or doing what they think they should be or do. They should respect and revere the physical prowess and mental inventiveness of men. On the other hand, men should respect and revere the emotional awareness of women that gives them the ability to sense the motivations of others. Thus will the polarity forces which they represent begin to work in harmonious reciprocation.

Part of the trouble is based on the ancient human suspicion of anything that is different, and thus an enigma. Sadly enough, the collective consciousness of man holds a fear and a desire to destroy that which is different. On the psychological level this continues to take place between man and woman. At the same time, of course, their desperate need and attraction for each other expresses as love.

So fear and hostility on the one hand combine with love and attraction on the other and lead to the tragic conflict of ambivalence; tragic because so powerfully charged with emotion. Ambivalence is much more powerful, prevalent and destructive than simple hate because it cannot let go. Under its sway the emotions swing from love, need and desire to hate, hostility and conflict, holding two people in the desperate grip of a rending, destructive hell. But no one must think that avoidance of personal relationships is the answer.

The 'mountain top' method of withdrawal from inter-personal relationships is not for us. We must act out this inter-action of forces here on the physical plane. We are here to aid evolution, to bring spiritual concepts into physical manifestation. This is our contribution

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to evolution; this is the true transmutation of the matter aspect of life.

Undoubtedly all of you have experienced the 'mountain top' type of withdrawal in a previous incarnation. All of you have had past mystical experiences and mystical awarenesses. Your very aspiration suggests a powerful longing to re-experience them. But we must return through self-conscious experience, through overcoming and helping to transmute the 'by products' of separateness. The illusion of separateness gave us self-conscious awareness. Now we are on the Return Path which leads to conscious union with the One Reality. But true Union is not the fruit of evasion. It is the fruit of harmonizing and equilibrating the pairs of opposites within our personality and also within the field of our personality expression. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 15



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Fifteen

(from the transcripts of class lectures by Ann Davies)

The symbolism of Key 10 corresponds to the aspect of consciousness related to Jupiter and to the psychic center physiologically located at the solar plexus. This center is often called the abdominal brain, because herein are stored patterns from the past that affect our every response to life. By consciously awakening forces related to this center, we can learn to attune our personal cycles with the universal cycles and recall past periods of development that will result in a more harmonious interchange of polarity forces in all aspects of our life.

We must always remember that what is happening to us in our environment is the end result of previous periods of imagery. On the Cube of Space, Jupiter and Key 10 are assigned to the Western face, which correlates with the present situation as the end result of past actions and patterns. Opposite, on the Eastern face of the Cube, is Key 3, associated with creative imagination. Thus our present attitudes, which determine our ability to form constructive relationships, are the result of imagery that originated in the past.

The Jupiter center, you might say, stores the images that we have charged with emotion. Physiologically this center is midway between the Mars center and the Sun center. Herein the image-making power of the Ego combines with the reproductive energy from the Vital Soul to form the patterns that affect our every response to life. These responses are most often automatic and we are not aware of the images from which they originate.

Part of our need is to gain conscious control of the images we are producing and responding to. Such awareness is related to grasp, the meaning of the letter Kaph. The ability to respond constructively in male-female interrelationships can be brought about by a more comprehensive grasp of the meanings of the 'wheels within wheels' symbolized in Key 10. This grasp will help us to perceive the cycles that have been set into motion in our own lives and help us to understand them in terms of universal cycles and universal principles.

When we are better able to apprehend the trend of universal cycles, we will see that nature progresses through a process that is continuously balancing inter-related forces. Thus when we grasp the principle of harmony and how it is established in nature, we will have the key to establishing a like harmony between the dualistic forces within our personality. The key has to do with establishing a harmony of intention between the conscious and subconscious aspects of personality. Such harmony is really an adjustment of our lives to the cosmic rhythms. We will find that the same principle holds true in learning to establish harmony and fulfillment in our relationships with the opposite sex.

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Today's experiences are the culmination of earlier cycles of thought, action and imagery. Your present imagery, and its degree of conformity or non-conformity to the trends of evolution and to the trends of universal desire, will determine the nature of your future experiences. Until one develops skill in directing imagery, relatively few of the thousands of the images generated every day are consciously shaped. Most of those produced by us are below the level of conscious awareness. Yet each has an effect on our relationships with others and on our environmental circumstances. Most of these images do not even rise to the conscious level of awareness, but they make a difference just the same. Subconsciousness is continuously creating images, day and night. Many of these images affect other people both directly and telepathically. They actually condition the way others react to us and how they oppose or aid us in our undertakings. As you can see, this will work to our advantage when we learn to manage the image-making faculty from the self-conscious level.

There is always a reciprocal interchange between our conscious thoughts and the unconscious imagery that is set in motion. To change the trend of unconscious imagery we must watch our conscious attitudes and responses. This is where we begin. As we gradually gain control of the subconscious image-making apparatus, the reproductive energy will begin flowing into patterns that will, in turn, begin making constructive, positive responses automatic. Thus we see that the automatic consciousness expresses through us in accordance with the dominant trend of imagery.

In one way we can judge our inner harmony by objective appraisal of our outer relationships. Whatever is happening to us in our environment is the manifest result of patterns from the Yetziratic level, formed by our habitual range of imagery. Any adverse attitudes and responses that we hold at this level are brought to our attention by our having to experience them in outer relationships. Everything you are and everything in your environment is from the 'exhaustless riches of the limitless substance'.

The misery is still part of your creation. If you have been unconsciously imaging or expecting certain inharmonious relationships, then the response of others to you in the present will reflect that imagery. It is in the male-female relationship areas that our imagery is most prolific and most subject to error. This is the area of expression wherein we have bound-up patterns beyond all others. We must be willing to perceive that our unconscious responses have actually been demanding pain and conflict, if that is our lot. Unconscious imagery can actually demand that another person be cruel to us.

Harmonious outer relationships, therefore, are the end result of inner harmony between our conscious and subconscious minds. Key 10 on the Tree of Life joins Chesed, seat of memory, to Netzach, seat of desire. It is the Path of Desirous Quest. Our first need is to be receptive, on the personality level, to inner guidance. We must come

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to know that the only true desire is desire to be, desire to know the true nature of the SELF. Then, all our relationships with others will help us to this end.

As we begin putting most of our desire force into desire to be a channel for the One Ego, transmutation inevitably begins. Our conscious and subconscious minds begin to have a more harmonious relationship. Our understanding of the real import of our relationships with others becomes clearer and we begin to derive much more from them. When we turn our image-making power over to guidance from the Ego, we begin experiencing confidence, knowing that we have adequate power at our disposal to solve any problem. If we have a sad, conflict-ridden marriage relationship, we can learn from it. We can find out just what kind of responses have been instigating unconscious imagery that culminates in such conflicts.

The important thing is that you can have control of imagery. You actually have control even when you set a wrong series of images into motion that result in unhappy circumstances and relationships. One necessity is to determine for yourself what you accept as true. Do not let others influence your reactions to the opposite sex, for instance. You should always be prepared to make positive counter suggestions to a great number of negative statements that come to you from so many different sources. Negative reactions, as we know, are rampant in the world today.

Key 10, in its association with Jupiter and Chesed, symbolizes the method whereby we can initiate beneficent mental imagery. We must begin by acknowledging that our actions and imagery are not merely personal. Everything experienced by us, and seemingly initiated by personality, is a part of the cosmic process . . . is part of the cyclic activity which is ever striving toward balance and harmony in all manifestations, all situations, all relationships. Everything we think, say and do is connected with the motion of the vast cycles of universal energy.

You can receive guidance as to the proper sequence of personal activities that will bring about the most harmony. The true Self in you remains unmoved throughout all external circumstances. When you find the Center, the details of personal life will be seen more and more as part of the transformations of energy that make up the universal cycles of activity. Key 10, as the sphere of the activity of Chesed and as seat of the abdominal brain, has to do with a type of inner recollection. We can tap the cosmic memory wherein knowledge of the cosmic processes is stored in the Jupiter center. We can become aware of the cosmic principles that are true in all aspects of our life.

The Jupiter center holds the vital reproductive drive in the form of memory patterns. The entire past history of the universal cycles, both involutionary and evolutionary, are impressed in this cell group. Herein all our past levels of development, past thoughts, past lifetimes, past individual cycles are recorded. The secret of recalling

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this past history of human development is in re-calling into activity the inner senses that were active in an earlier stage of mankind's development. They correspond to the outer senses of hearing, sight, touch, smell and taste. They are mostly dormant in the greater part of humanity because, in the present race of mankind, emphasis has been placed on awakening self-conscious awareness of environment. As Aspirants, however, it is now necessary for us to reactivate these dormant inner senses on a higher arc. We must awaken our inner sensorium so that we can become attuned to receiving higher rates of vibration that impart spiritual wisdom and give us self-conscious awareness of higher planes.

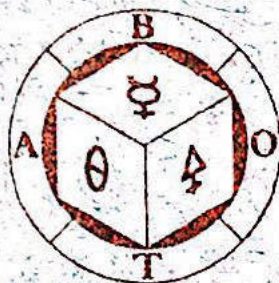
To awaken the inner senses in such a way that they will bring us the wisdom aspects of the universal memory record necessitates the establishment of a harmonious relationship between our conscious and subconscious areas of mentation. In this way we magnetically attract wisdom because subconsciousness has become automatically attuned by conscious intention to receiving guidance from higher superconscious levels. There is a close relationship between Chesed, sphere of Jupiter and seat of memory, and Yesod, sphere of the Moon and seat of the automatic consciousness. Their color interrelationships on the Tree, which we have noted before, alert us to this relationship.

Higher wisdom must come through the automatic subconscious level. For anything to impress us, it must have some kind of form. When our subliminal consciousness is surrendered, by conscious affirmation, to higher levels of guidance, the reproductive energy flows into patterns that activate our inner senses so that we can receive this guidance.

In the next lesson we will be giving you a technique that will help you begin attuning all aspects of your life to the cosmic ebb and flow. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 16



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Sixteen

(from the transcripts of class lectures by Ann Davies)

It is the Jupiter center that regulates the impression of higher knowledge into our cellular consciousness or elemental nature. In this lesson we are going to outline a technique related to the Jupiter center that will help you symbolically impress new patterns of understanding and response into the very cells of your body. This relationship between the Jupiter vibration and the raising of the level of cellular consciousness is shown Qabalistically by the numeral identity of the letter name Kaph, כ, the Hebrew letter associated with Key 10, and the letter Qoph, ק, printed on Key 18 and related to the Corporeal Intelligence and the function of sleep. Both total 100. It is in sleep that knowledge gained by the subtle vehicles is made a part of the Corporeal Intelligence on being impressed upon the cells of the brain while sleep inhibits sensation. Furthermore, Jupiter is a co-ruler of Pisces, the zodiacal sign corresponding to Key 18.

Key 10, as you know, refers to conscious grasp of comprehension. In relation to the establishment of harmonious male-female relationships it has to do with a higher grasp of the meaning and use of the reproductive energy whereby one begins to change his automatic responses by altering the direction of his imagery. This grasp enables one to begin utilizing the reproductive force to gain higher spiritual awareness.

We have seen that our dominant imagery is what sets the pattern of our responses. It is in this solar plexus center that the emotions, feelings and desires of personality are stored. They, in turn, set the pattern of imagery. Our aim is to begin expressing emotional power on a higher, more harmonious, level. The first requisite for this 'lift' in emotions is the continuous practice of benevolence, compassion and thoughtfulness toward others. You begin by being willing to recognize selfish or self-centered motivations in yourself. These are an inevitable outcome of the illusion of separateness. We have to be aware that such feelings are still dominating many of our reactions and responses to others.

To turn emotional power toward expressing in higher centers, we must begin transforming selfish desires into care for others, understanding of others, thoughtfulness of others. This practice of benevolence is what eventually begins transmuting the images held in the solar plexus area that, in turn, determine our basic responses to life. Eventually benevolence, compassion and love must become an automatic response so that all our imagery is tinged with their influence.

Key 10 shows the wheel of evolution wherein the One Force involves Itself in form, reaching the greatest degree of separation and also of self-consciousness at the bottom of the wheel. We are now on the evolutionary arc bringing our self-conscious awareness up to spiritual awareness. The higher meaning of good fortune, associated with

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Jupiter, is this evolution of self-consciousness towards first-hand knowledge of unity. This cannot help but express as benevolence towards others. This is the higher Fortune. As true benevolence and compassion become automatic, our habitual imagery begins to harmonize with universal tendencies. Our subconscious responses and self-conscious aspirations begin to share a harmonious relationship. Inevitably, our relationships with others will begin reflecting this inner harmony and active benevolence.

The solar plexus center regulates the subconscious processes of the physical vehicle. It is here that the personality tendencies or individualized patterns of each human being are registered. The forces which correlate with the lower centers of Saturn and Mars are the vital power we share with all of life. In the solar plexus this vital power combines with the human image-making power and expresses as our emotional nature, that is, as our ability to experience deep feelings. It is our emotions that give us the initial ability to feel deeply about anything. Even when expressed as uncontrolled passions, we must remember that the ability to feel is the raw material upon which love, compassion and benevolence are brought forth.

The primary aim of this course of instruction is to help you understand and develop happier male-female relationships. The practice and expression of true benevolence is of utmost importance in this area of interchange. We discussed earlier how men and women differ in their responses to life and in their focus of awareness. We stressed the importance of not permitting ourselves to harbor resentments because of these differences. Polarity differences are not only the basis for the development of self-consciousness; they are also the basis for the development of feeling and love.

It is the difference that the opposite sex displays which magnetically draws us to them. From this mutual attraction, passion is first developed. As passion matures and comes under control, love, benevolence and compassion emerge. Thus the very awareness of difference is what initiates the development of emotion. Variation excites our interest and stirs our passions. Passion, in turn, generates emotional power.

The emotion stirred up between the sexes is the result of an interflow and interchange of complementary forces. At an early stage of development or in the early adult years of any lifetime, most of this power is expressed in desire for sexual union, and most of the imagery generated is associated with this desire. But man has more reproductive power available than can be used in the sex drive alone. He begins generating imagery that develops mental creativity. Mental creation brings new innovations and new combinations into being which are the basis of civilization and evolution. This relationship between the Jupiter center and desire is shown on the Tree of Life. The 21st Path of Jupiter and Key 10 joins Chesed, sphere of the activity of Jupiter, to Netzach, sphere of the desire nature. It is the patterns stored in the solar plexus area that determine and color our desires.

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Key 10 in Tarot is assigned to the pair of opposites called wealth and poverty. Wealth, in this sense, refers to the transmutation of passion and its imagery into love and compassion. As we become ever more cognizant of the unity of life, our whole orientation in life begins turning toward desire to help others and relieve their misery. The worst poverty that we can experience is lack of love. No one is in greater poverty than he who inhibits his emotions and refuses to let himself love for fear of being hurt.

To develop the higher compassion and benevolence of Chesed we must have direct experience of the extremes of emotion. We have to be willing to know sorrow and disappointment in this life. It is through direct knowledge of the pairs of opposites, as they express in our emotional nature, that compassion unfolds. We begin feeling with others because we, too, have known sorrow and pain. As I often re-iterate, you have to be willing to love, experience sorrow, and learn where you loved unwisely. This develops discrimination and takes you to where you can balance mercy with severity. But before you can balance mercy with severity, you must have developed compassion or severity will be but cruelty and oppression.

To balance any pair of opposites one must know both. Control and direction of emotions never means lack of feeling for others. We learn to direct our emotions so that they become stabilized, so that the imagery which they generate is directed toward a single goal at a time. We learn to direct our emotions so that they refuse to get caught up in ambivalence, fear, jealousy, insecurity and unrealistic ideals. Through such knowledge we find the point of conciliation. When personal pain and sorrow have served us, we can strike a balance with personal pleasure and emerge with a greater capacity for the true benevolence of life. This is the true grasp or comprehension associated with Kaph and Key 10.

The number of Kaph, 100, is the number of MChI T B A L, מַחֲוֵי טַבָּאֵל, "mitigation of one by the other". Grasp is always the result of a balance or equilibration of ideas. 100 is also the number of Kaylim, כַּלִּים, KLIM, vases, vessels, instruments. The Jupiter center, besides recording past eras of development, is like a vessel that receives and holds the record of our individual selfhood which we carry from one incarnation to another. It is also the control center which receives and records higher knowledge into our vehicles. This is the basis of personality transmutation. We raise the level of our total personality expression by raising the level of cellular consciousness.

In Latin gematria 100 is the number of Liber Domini, Book of the Lord. The Liber Domini is the same as the Akashic Record. It is also called "the book of consciences, recorded in the Astral Light". It is, furthermore, the "One Book" of the Rosicrucians. The Jupiter center in the human body is, so to say, each human being's personal copy of the Liber Domini. From it may be extracted knowledge of the inner secrets of creation. Signatura, signatures, also 100, refers to what is written in the Book of the Lord. By re-awakening the inner

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senses, we have access to this past history which we can project into a better, more awakened future life pattern.

Our technique with the Jupiter center is to begin re-awakening our inner sensorium. When we begin experiencing the unity of life we will also begin expressing more true benevolence and compassion. In close relationships, where conflict and selfishness are more prevalent, is where we must start. Benevolence begins expressing through us when we have grasped the higher wisdom, comprehended the true unity of life, and impressed this knowledge into our cellular consciousness. Then our responses become automatically attuned to true love and compassion. When we have grasped the meaning of true benevolence, we will have balanced the expression of severity and mercy in our inter-relationships with others.

MEDITATIONAL TECHNIQUE NO. 5

Begin as with earlier Techniques by sitting quietly and practicing deep, rhythmic breathing for a few minutes. Have Key 10 set up before you. Before proceeding with it bring Key 21 before your mind's eye and flood your entire aura with blue-violet light. Next, image Keys 19 and 16 in succession in the same way, flooding yourself with the appropriate color. In this way you first activate the forces we worked with earlier by bringing them to conscious attention. Now you are ready to activate the inner holy planet related to Jupiter.

Begin by permeating yourself and your aura with violet light and intoning the note A#. This combining of intonation and color image, which you should be familiar with by now, actually attunes your physical and subtle vehicles to the vibration associated with them. Next, back yourself into Key 10 with the wheel placed in the area of your solar plexus. Image the wheel in motion as a sphere rather than a flat circle. The motion is counter-clockwise. You are now flooded with violet light and the spherical wheel is turning in the region of your solar plexus. As the wheel turns, image innumerable sparks of light flying off from it and merging with the innumerable cells of your body.

Continue in this imagery and affirm that the sparks of light are impressing higher wisdom into your cellular consciousness, illuminating that level with a comprehension of unity. Now image the innumerable sparks as merging into One Light. Endeavor to bring up a feeling of overpowering and all-encompassing beneficence. Holding to this feeling of beneficence (which as you practice will continue to develop and become easier) affirm that all your desires, all your images, are to agree with the principles of true beneficence before the subconscious processes of elaboration begin shaping them into patterns. Affirm that you want all your responses, reactions and imagery to harmonize with the principles of good will toward all men.

Finish this Technique by flowing the illuminating light which is the substance of beneficence out to everyone and every situation in your immediate environment. Then send out thoughts of blessing to all mankind, all creatures and all conditions. After a few moments release yourself from the image, affirming that the development of good will and beneficence will continue throughout the day. ##

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LESSON NO. 17



BUILDERS OF THE ADYTUM

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Lesson Seventeen

(from the transcripts of class lectures by Ann Davies)

In conjunction with the Technique for Jupiter outlined in the last lesson, we want to discuss more specifically how the development and practice of true benevolence can help change the negative patterns of response that so adversely affect relationships between the sexes. It is in this area, above all others, that dedication to true compassion is most needed. Through such dedication we can dissolve the blocks to our love nature that are inhibiting further spiritual growth. Be sure to continue practicing the Jupiter meditational technique. It can bring forces into your field of influence that will aid you in really expressing, not just giving lip service to, the practice of benevolence.

In relationships with the opposite sex, benevolence is expressed by an earnest desire to fulfill the physical and psychological needs of one's mate. In our society both men and women have been most negligent in this seemingly simple practice. Until we come to understand the differences that exist between the sexes and how both need continuous reassurances of love, certain resentments and fears inevitably develop between them. With a more enlightened perception into the needs of the members of the opposite sex, we can have a better idea of what constitutes true benevolence towards them.

The approach that men have had toward women in our society, except for a few enlightened souls, is pretty much based on the idea that man has an inalienable right to demand sexual union from his mate. This very erroneous attitude, complicated by a gross ignorance of women's needs, is certainly in direct antithesis to the practice of benevolence as we have defined it. In recent times, particularly in our culture, women have adopted this same attitude toward their husbands. With little understanding or thought for the other's problems, both men and women demand satisfaction from each other in sexual union. Each is mostly concerned with a personal release of tension. Even procreation has taken a back seat to this idea of release of tension as the main purpose of sexual union. Of course, such attitudes lead to tremendous emotional blow-ups when either fails to perform what the other considers 'their duty'.

Many people have come to me with problems that emphasize this blind spot couples have towards each other's needs. One man, in a state of deep despair, related that his wife had been rejecting him sexually for many years. Both he and his wife were occult aspirants, but they had little understanding of the many levels of interchange that take place in a marital relationship. From his point of view, the situation did not stem from any lack on his part. Later, I talked with her. She told me that in his sexual approaches to her, he did not concern himself with her needs at all. The actual union, according to her, was of very short duration. This, as doctors will tell you, is a form of impotence on the man's part. Although undoubtedly based on ignorance,

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nevertheless it showed a complete lack of concern for the well-being of his wife. It also showed a dearth of knowledge about the interchange of electro-magnetic energies and how they are aroused between the sexes. The result was that she felt 'used' and in her frustration she erected a wall of frigidity against him. His inability to practice patience and control in union shows a selfishness and self-centeredness which is certainly the opposite to the thoughtfulness and compassion that such a close relationship requires. Her long-standing frustration and bitterness caused her to retaliate by continuously emasculating him psychologically throughout the years. She usurped the dominant role from him in family relationships and gave him little chance to inspire respect even from their children.

The wife had come into marriage with a tremendous resentment toward the masculine principle, based on unfortunate early conditioning. She never attempted to help him develop thoughtfulness, control and tenderness toward her in this area. Thus both were responsible for the misery which each visited upon the other. Both practiced selfishness and resentment, and neither considered themselves responsible for their tragically unhappy relationship.

The point I want to emphasize here is that, through her ability to project to him emotionally, the wife could have helped her husband to be all the things she said she wanted him to be. But, because of unconscious resentment, she preferred to emasculate him and hold him in contempt so that she could feel injured by him with plenty of reason for being disagreeable and unyielding. She reinforced his ignorance, lack of control, physical selfishness and immaturity and felt self-righteous in taking the ruling role in the relationship.

It is important to see how basic principles work out in relationships. In the case of this couple, neither of them had accepted what they were, nor had they developed their potentiality. They both remained immature in their approach to each other and most certainly were not practicing the principle of benevolence. Yet both considered themselves altruistic aspirants, conscious of the needs of others.

One of their mistakes was that they set their sex life apart from their spiritual aspirations. They had not even considered that sexual interchange could have anything to do with spiritual aspiration. Perhaps, above all things, this is the attitude that I want all of you to eliminate. With spiritual aspirants the sexual life should not remain on the physical plane alone. You must completely dispel the idea that sex is merely for the gratification of the senses or for the release of nervous tension. We are not living the wisdom teachings, to which we all aspire, until every activity is undertaken as an aspect of spiritual development.

We have to come to realize that, for aspirants, the function of union between the sexes encompasses more, far more, than either reproduction of the species or release of physical tensions. We need to understand the significance of the subtle interchange of forces and

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how each can augment the other's spiritual energies. When we aspire to expansion of consciousness and dominion over our personality life, we must not exclude the practice of discipline, control and direction in any aspect of expression; and this most certainly must include discipline, control and direction in sexual union. This also most certainly must include the active practice of true benevolence towards the mate.

All this requires a re-education as to the significance of union away from too much emphasis on the satisfaction of biological drive. Most books on sexology are of little use in this re-education because they are usually based on proper procedure from the physiological point of view only. Yet, even the reading of such books is better than 'popular' knowledge because, although often clinical in their presentation, they do give a better understanding of physical function without the ignorant taboos on the one hand and the ignorant permissiveness on the other that surrounds so much of our mouth-to-ear early education.

This clinical approach, however, holds its own problems. One aspirant came to me in great distress. Her husband had read many such books in a determined effort to be the perfect mate. His subsequent concentration on the mechanics of union caused a lack of spontaneity and emotional interchange in his love making. His determination to be a perfect mate in this case was based more on an ego desire to be perfect than on a true desire to give joy, delight and fulfillment to his wife. True benevolence between husband and wife springs from such a deep desire to give that all worry about self is secondary. When one has been able to develop this kind of benevolence, then one is ready to open the inner gates to a unity wherein one experiences an interflow of forces that goes far beyond the purely physical level gratification of the senses.

This subtle interchange is an expression of the principle of union on a higher arc. Keep in mind at this point that the energy expressed in sexual union is the very same energy with which we meditate and aspire to union with the One Self.

Thus we see that the practice of benevolence between mates is, first of all, a caring about the welfare and happiness of the other. It involves practice of control for the sake of the mate. This control is particularly important for men to understand because they have a more compulsive physical vehicle, relative to sexual expression, than does a woman. True benevolence on the part of the man means that he has taken the trouble to educate himself about a woman's needs. Her more complex nervous system and the responsive quality of her physical vehicle requires patience, care and emotional stimulus to be truly awakened. Otherwise, what should be joyful and fulfilling to her can be a nightmare of frustration and nervous tension.

So we see that benevolence and control are essential for happiness in any marriage relationship, but for spiritual aspirants, they are but the essential beginning to an understanding of the subtle interchanges that lead to higher levels of experience and joy.

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Though just here we emphasized masculine requirements, the responsibility for a harmonious relationship is equally the woman's. She, too, must be patient and understanding in helping her man learn control. It is up to her to lead him to an awareness of all that has to do with the emotional values of life.

We will discuss the woman's role in more detail as the course continues. In the meantime, begin practicing the true art of beneficence on your mate or those near to you. You will surely find that no one objects to being on the receiving end of this truly spiritual practice! ##

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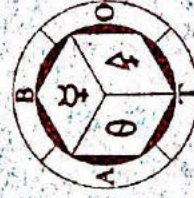
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 18



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Lesson Eighteen

(from the transcripts of class lectures by Ann Davies)

There is no aspect of personality more involved with male-female interrelationships than the desire nature and the emotion that gives it power. On the Tree of Life, Netzach, the seat of desire, is also sphere of the activity of Venus, Key 3, the Tarot symbol for creative imagination. It is our desires that determine the quality of our images. That which stirs our emotions, constructively or otherwise, is what dominates the mental imagery which eventually becomes manifest.

Through Venus, these aspects of personality are associated with the feminine principle. This correlates with the projective power of woman on the emotional plane, which we discussed in an earlier lesson. Woman, of the two types of human personality, is the dominant one emotionally. It is she who subtly determines and initiates the quality of emotional expression in interactions between the sexes.

Within the personality complex, self-conscious ideas and plans are given life by the emotions with which they are charged. This finds its correlation in a constructive male-female relationship where a woman inspires and gives encouragement to a man of creative genius, thus helping him to bring his mental images into manifestation.

Our astral vehicle holds the patterns of response that have been charged with emotion. These patterns affect the stream of subconscious imagery that goes on every moment of our lives. What is important to remember is that it is the dominant level of emotion that determines the quality and effectiveness of our mental images. When our emotional power is mainly directed toward giving vitality to higher aspirations, then our imagery begins to reflect this aspiration. Intellectual abstract images do not have manifesting power. It takes deep emotional desire to give imagery such power.

The Inner Holy Planet Venus is associated with the higher aspects of emotion and desire. These qualities express through personality as the need to give affectionate love and as aspirations for higher wisdom. As our desire nature begins to turn away from undue concentration on personal needs and sense gratifications, our imagery begins to change. In natural man subconscious images are mostly concerned with ways and means to satisfy selfish needs. As desire begins concerning itself with love for others and aspiration for higher wisdom, the power of emotion is lifted up and the psychic centers at the heart and at the throat become activated.

It is important to realize, however, that the drive of emotion, no matter how primitively it may express in unevolved humanity, is the power which unfolds into love. From the very ability to feel deeply about anything, which once expressed as anger, fear, hatred and lust,

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love begins to unfold, like the petals of a flower opening within the heart. To begin using the emotional nature more and more in unselfish acts of love and compassion is the salve that can heal the many wounds in modern marital relationships.

Woman is far more aware of the power of emotion than is man. Yet, she too often uses this awareness destructively. When she realizes that, in a subtle way, she can manipulate a man's feelings and direct their course, her resentments toward the masculine principle often cause her to misuse this ability. Women have been mis-using their power to initiate emotional trends by using it to lead men into self-images of inadequacy and failure. Furthermore, because woman is projective emotionally, she is more objectively aware in this area of expression and can use this ability to stir a man's desire for her. Man needs to learn to protect himself against women who deliberately project imagery to stir emotional receptivity in him that is not really his own. A woman can force herself upon him in this way and, more often than not, the resulting alliance is a sad and unhappy one at best. The man, in this case, has actually been violated emotionally in the same way that a woman can be violated physically.

Actually, both men and women need to know about this because both can have another's images projected upon them. It is just that women in general do it more knowingly. As aspirants, either male or female, all of us are more sensitive to the feelings and emotions of others. We need to be aware of this possibility in order to protect ourselves from the ruthless ones who have just enough knowledge to be able to project images and stir emotional trends in others for their own selfish advantage. It is up to us to become aware enough and discriminating enough to be sure that any desires and emotions which we have toward one of the opposite sex are in harmony with our basic individuality and with the higher expressions of love and aspiration.

One of the erroneous ideas that men hold which makes them particularly susceptible to emotional violation is that of thinking that any outward show of emotions is unmanly. By considering emotional freedom of expression as more or less contemptuously 'female' or childish, man has refused to look at or understand this area of his nature, and this very ignorance is what makes him so vulnerable.

Men in our society have been trained into thinking that it is masculine to repress any show of emotion. This has aggravated his unawareness and, just by virtue of having a masculine vehicle, he is far more unconscious of his emotions than is a woman. This idea has driven them into further obscurity. A man who cannot cry is a man who really cannot express feeling in positive areas either. What is irrational about showing emotion? Emotions are the way we speak to each other from the heart. Yet we have been trained in all this nonsense. Furthermore, men have become prone to many dreadful kinds of psychological illness under this cultural idea that pushes his feelings more and more into unconscious levels. Man is always emotionally dependent upon woman. When her emotional stimulus is positive, it

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gives him the inspiration he needs to accomplish on the physical plane. The more he tries to deny his emotional needs and his dependence upon women to fulfill them, the more the unconscious dependency is prone to express in unhealthy ways.

Although woman takes advantage of this unawareness in man, it is usually because she so resents the resulting lack of expressiveness in him. She has a tremendous need for him to be receptive to her emotionally. Just as she is physically dependent upon him and must be receptive to his physical projectiveness for impregnation and fulfillment, she has a compulsive emotional need to be received. Her need in this area is similarly compulsive to a man's physical compulsion for union.

As we discussed in the last lesson, many a man's sexual approach to his wife is akin to rape, and much of this is due to his lack of emotional expressiveness. Her resentment toward this type of approach makes her resistant. She then seeks revenge for his emotionally sterile sexual approaches and demands upon her by using her level of projectiveness to destroy his ego. Thus do men and women set up a vicious circle of conflict, ambivalence and mutual revenge, which leads to the bitter marriage relationships that mar the happiness of so many couples today. As these actions and reactions continue, they form a pattern of mutual behavior that destroys any possibility of their finding happiness together.

Yet do we return to the reiterated theme of this course. Men and women absolutely need each other. This does not necessarily refer only to marriage, because their interrelationships begin at birth. The mother with her son, the father with his daughter, the relationships between sisters and brothers, business friends — all have their impact and have their interaction. Marriage does offer the most complete potential for constructive interchange, just as it also holds the gravest problems. It offers the greatest potential when both understand their interdependence and both desire to work for harmony and development.

First of all, men must cheerfully acknowledge their emotional dependence upon their wives, and women must cheerfully acknowledge their physical and mental dependence upon their husbands. This acknowledgement should be accompanied by a determination to never take advantage of the other's dependence. It is just as evil for a woman to take advantage of her husband's emotional dependence as for a man to take advantage of his superior physical strength. Think what she can do constructively or destructively! This gives woman a tremendous responsibility in marriage. It is she who can initiate emotional trends and thus lead their relationship into the kind of harmonious interchange that will bring both to the point where they can begin experiencing the higher levels of love and reciprocation.

But the man must do his part. If your wife is constantly criticizing you, perhaps it is because you have rejected her need to give

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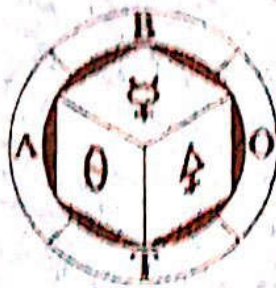
affection. She wants to give affection and have you respond by reassuring her of your love and appreciation. If her overtures for love and appreciation remain unheeded consistently enough, she will begin reciprocating on her level of projection by subtly undermining your self-confidence and masculinity. It is the man's responsibility to give his wife loving attention. Respond to her needs and she will begin responding to yours. You do need her and you might as well tell her so. This is what she so longs to hear.

As aspirants, whether you are male or female, it is up to you to make the effort to transmute your marital relationship into something more akin to the divine reciprocation and harmony that such a relationship should be. Men must begin responding to their wife's emotional projections for affection. Women must begin projecting the kind of emotional images that will build self-confidence and self-assurance in their husbands. These are the essential preliminaries to the understanding and utilization of the higher aspects of polarity interchange that we are preparing you to understand. ##

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LESSON NO.

19



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Nineteen

(from the transcripts of class lectures by Ann Davies)

It is the destiny of human consciousness to bring the highest vibratory rates into expression in the lower ones of the material universe. Within our personality complex we carry all the essentials for bringing about this transmutation, but this does not mean that we do not need the opposite sex. In this cycle of life expression it is love and interaction between individualized centers of expression that must be developed, and this refers particularly to the development of constructive interaction between male and female personalities.

The idea that we do not need others because we are complete in ourselves is often used as an excuse for withdrawal from interrelationships. When people have been disappointed in love they use this idea as an excuse for safeguarding themselves from pain. Yet withdrawal does not bring understanding or develop true love and wisdom. As we have said before, you have to be willing to love personally to develop all-encompassing love. Through this willingness we finally acquire the discrimination and understanding that enables us to attract harmonious and fulfilling relationships.

Thus even though we each carry all the forces of the universe within our personality complex, at this stage of our development we need the interplay of these forces with the opposite sex in order to achieve the qualities of expression which will lead us toward illumination and freedom.

It is particularly the duty of spiritual aspirants to test out their knowledge and aspiration in contacts with others. Personal relationships with the opposite sex afford us the greatest opportunity to develop and perfect unselfishness, love and service to others. The mystical perceptions which we receive in meditation, the wisdom and understanding which we profess to have acquired, are to be proven out in life experiences. In interrelationships with the opposite sex we can test out the degree of harmony and balance we have attained between the projective and receptive aspects of our personality complex, for such relationships represent this same harmony in outer expression. Until an outer expression of harmony has been perfected, we have not completed the Work.

When a man and a woman are in harmony they reinforce each other. Each projects to the other, and each receives from the other. Through an enlightened understanding of this basic principle of personality interchange, men and women working together for spiritual development can achieve results infinitely beyond what either could achieve alone. Both will more readily be able to bring their individual personality complex into balance and harmony. Do you now see the great importance of bringing about harmony in your relationships with the opposite sex? Most specifically this has to do with your basic attitude,

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whether you have such a relationship at the present time or not. Before you can avail yourself of the full potential of the interacting forces of the universe, you must first establish an habitual attitude of reverence and love for the other half of God.

Let's relate some of the steps in the Alchemical Process to this need for bringing about harmonious male-female relationships. Such harmony is inexorably tied up with the transmutation of our desires and emotions away from too much emphasis on transient emotional reactions and purely personal wants.

The higher expressions of desire and emotion are those which entirely permeate conscious and subconscious acts with a depth of love and thoughtfulness for others that is based on an understanding of the unity of life. Alchemists call this emotional Venus force a 'tincture' and describe the 'true tincture' as that which "utterly changes the nature through and through". The higher aspects of emotion are not superficial, sentimental professions of love or aspiration. These are said to be not the 'true tincture' and do not transform the consciousness.

Let's see how Alchemists describe the transmutation of desire and emotion into love and aspiration. First of all we 'burn the copper' by analyzing our desires and emotional responses in the light of whatever spiritual wisdom we have grasped, to see that they conform with our higher aspirations and with the idea of our essential oneness with the ALL. Copper, as you know, is the Alchemical metal associated with Venus. This practice will reveal to us the truth that all desires are essentially based on a need to love and to be loved, no matter how they have been distorted or how we have hidden them under feelings of inadequacy, fear and insecurity.

The 'cooking and imbuing' of the copper refers to the saturation of our desires with the spirit of universal beneficence from Chesed. This means lifting them out of the level of merely personal wants. In personal relationships our desires need to be seen in a more all-encompassing way. They need to be viewed as a phase of the eternal interplay and equilibration of the two aspects of the ONE through which all things are brought into manifestation.

By thus analyzing our desires in the light of our higher aspirations we turn them to 'whiteness'. That is, we raise the level of emotional expression by utilizing it to charge aspiration and compassion. We lift the desire nature up to where it is no longer serving the mere transitory wants of the personality level. This is what the Alchemists mean by 'turning crude copper into whiteness'.

To make 'visible coin' is to see that our transmuted desires make a difference on the physical plane. If our desires, and the emotions which give them life, are truly aligned with our higher aspirations, we have made the 'true tincture' and they will inevitably make a difference in our daily life. We will have visible evidence. If we have made the 'true tincture' our aspirations will be of first impor-

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tance and will include a love and understanding of others that will inevitably express favorably in our closest relationships. Concern for the welfare, happiness and needs of others will be a part of our every act, every thought, every deed.

This difference in attitude will in turn affect our imagery so that all subsequent images, conscious and subconscious, will be tinged with an unselfishness and understanding that cannot help affecting a constructive change in all our relationships with others. Our creative imagination, when thus tinged, affects the cellular consciousness and begins to make such practices and attitudes automatic. Then we will no longer be able to act in any situation with hostility, resentment or ambivalence.

The making of the 'false tincture', for which the Alchemists have naught but contempt, refers to those who profess a desire for transmutation and illumination but keep this as an intellectual ideal and do not relate it to everyday relationships with others.

Thus we see that something must be transformed, and that something is our total attitude towards others in every department of life. When 'our copper' has been sufficiently transmuted it will so permeate our production of mental images that we will no longer reinforce negative personality traits with adverse imagery.

To begin projecting constructive mental imagery in relation to the marital partner is of utmost importance. A woman who continuously dwells on the unlovely traits of her husband, for instance, would be reinforcing his expression of them. If he did have certain capacities that were more constructive, her negative imagery would inhibit his ability to express them, so far as she was concerned at least. A woman, because of her emotional projectiveness, is particularly able to help a relationship by initiating constructive images towards her husband. These images, however, must be in harmony with his spiritual level, aspirations, desires and talents. This is where discrimination and intuition come into play.

Tarot and Astrology bring out the importance of intuition in constructive creative imagination. Venus rules Taurus, Key 5, associated with the reception of intuitional guidance. In earlier lessons we learned that by a deliberate act of self-conscious intention we can turn over the production of mental images to an influx of guidance from above. This is further shown in the Magical Language by the name of the Path related to Venus. It is the Path of the Luminous Intelligence. Luminous in Hebrew is MAIR (Meyir), מאיר, 251. This is also the number of MVRH (Moreh), מורה, teacher, instructor. By consciously turning over the production of mental images to guidance from the Hierophant, they begin to come into accord with truth and right action.

We must remember that positive imagery for the purpose of bringing about a constructive relationship does not mean that we should project upon another our image of what they should be or do. If a woman

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projects an unrealistic image of some accomplishment on her husband which he is unable to fulfill, she will only be burdening him with a sense of futility and failure. To initiate constructive imagery towards another means that we enhance his ideas and help him develop his own positive self-images. At the same time we can help him keep them in line with his abilities and talents.

This constructive imagery which man and woman should begin projecting toward each other must begin with a definite intention to do away with ambivalence towards and undue criticism of each other. When we have 'burned the copper' sufficiently, we will be able to readily detect and deal with any such responses that we may still occasionally express towards the opposite sex. Dedicate yourself earnestly to this task. The spiritual growth, fulfillment and happiness to which it is the necessary prelude will more than repay your every effort. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 20



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty

(from the transcripts of class lectures by Ann Davies)

Key 3, the Empress, portrays the way the emotional nature expresses on its higher levels. We are giving more instruction in relation to this Key and the Inner Holy Planet Venus because the transmutation of the emotions is of primary importance in helping you to bring about the harmony in relationships with the opposite sex that is so necessary for spiritual development.

To release the more intense energies that can bring expansion of consciousness before we have duly brought our emotions under control is actually dangerous. Unless we have this transmutation well under way, the stirring of these energies will only feed and develop unlovely patterns and responses. Natural man is actually safeguarded by having the greater amount of Kundalini energy dormant while he is yet numbered among the profane.

In earlier B.O.T.A. lessons you have been presented with the idea that the key to dominion is in what religions often represent by the devil. In Tarot, the Devil, Key 15, personifies a disorderly combination of forces. This disorder is the result of ignorant utilization of the natural dominion man has over the elemental forces of his emotional nature. Until man begins to put the aspects of his personality into harmonious relationship, he remains bound to mere sense gratification, fear, hate and all the lower expressions of emotion.

The Devil is also a symbol of the Dweller on the Threshold and thus represents the problems that, when faced and understood, open the portal to a new realization of truth. We face him whenever we are willing to subject some pet idea or response to the doctrine of non-separateness. We face him whenever we renounce personal autonomy and willingly turn over our every action and response to guidance from the Higher Self.

When we discover an error in our ideas or automatic responses, the most effective way to overcome it is to use our conscious imagery to give strength to a new habit which represents its opposite. It is true that time is required to exhaust the consequences of former errors, but through repetition, through holding new habits in consciousness, they finally gain enough strength to supplant the old erroneous ones. We have all seen how this can work. To acquire a new habit of posture, for instance, repetition is essential. For awhile we slip back into the old wrong postures, but as we persist, the new posture becomes the stronger habit and supplants the old one. The same procedure holds true in forming constructive emotional patterns. We have to repeat the new one with persistence, refusing to be discouraged when the old one takes over occasionally, until the new response becomes the stronger one and completely supplants the old pattern.

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One habit that we can all benefit from is that of continuously imaging ourselves as under the guidance of the Hierophant, the Tarot symbol for Taurus, ruled by Venus. To form this habit, image your conscious and subconscious activities as the ministers at His feet and renounce all personal autonomy. Make this image habitual by using it before analyzing any problem whatever. It will eventually bring your conscious aspirations and subconscious patterns into harmony. Use this imagery before analyzing problems related to the opposite sex. The Teacher within can relate to you the kind of imagery which will bring your relationships into harmony if you are willing to incorporate new ways of habitual thinking into your consciousness that are mostly contrary to mass opinion.

Such reversal of thinking is symbolized in Tarot by Key 12, astrologically associated with Neptune, the higher octave of Venus. In one sense the Hanged Man represents the higher utilization and expression of creative imagination. When we use our imagery to see ourselves as totally dependent on the Higher Self, we begin forming the kind of vehicle that will actually put us into harmony with the Universal Spirit. Such use of imagery is the reverse of ordinary sense-bound utilization.

For many of you, your first introduction to metaphysics was the outlining of various techniques designed to help you 'demonstrate'. You were told how to image yourself a house, a car, a better job or whatever. If you were successful, this preliminary work served to help you realize the tremendous power of imagination. I have found that some aspirants actually become afraid to image when their images do not turn out as they expected them to. They become distressed because either the timing was all wrong, or the desired acquisition brought other things with it that were definitely undesirable. This is because creative imagination, as it works out on the subconscious levels by deduction, incorporates into our conscious images of a desired result any subconscious patterns we hold which are associated with it.

For instance, suppose someone concentrates his imagery on finding the ideal mate. Subconsciousness will automatically incorporate into the conscious image any unconscious patterns he has regarding the opposite sex. The one he subsequently attracts may seem to have all the positive qualities he imaged at first, but she is likely to also express any negative ones he may have about women. This, however, should not discourage the use of imagery, because, for one thing, such images will tend toward manifestation anyway. What it should do is serve to alert us to an area of response, relative to the image, that has not yet been sufficiently transmuted. When we begin viewing our problems and sorrows in this way, they will serve to bring to conscious attention any related patterns that have been subconscious.

Another thing we should keep in mind is that, although imagery must have emotional power to drive toward manifestation, the

quality of the emotion makes a big difference. Suppose a woman has an intense desire to attract one specific man. The very intensity may be based on her fear that she will not be able to attract him or hold him. When he does not respond, she decides that her imagery has failed. Actually, she got what she expected. We cannot attract fulfillment until we have sufficiently dissipated patterns that pull the power of emotion into expecting unhappy results.

Negative expectations begin to dissipate when we refuse to give them attention and direct all our emotional power into more optimistic images. Furthermore, we must remain unperturbed if the results are not instantaneous. As we noted before, it takes time and much reiteration to draw the emotion away from one habitual pattern into its opposite. Through consistent effort we begin to telepathically attract to us the kind of relationships that will fulfill our conscious images.

To cite another example, suppose a woman has had many love relationships that soon ended with the man rejecting her for someone else. If she decides that all men are fickle and gives emotional intensity to this image, she will be strengthening the pattern and telepathically attracting men who have the negatively compatible pattern of rejecting women. They are meant for each other because they fulfill each other's needs, alas. Subconsciously this is what she expected; this is what she wanted.

We must be willing to face any such subconscious motivations so that we can begin initiating imagery which will emphasize the opposite. That is the only purpose for bringing unconscious motivations up to conscious attention. The positive image must then be reiterated, through many seeming failures, until the old one finally dies of malnutrition.

It is important to realize that very highly evolved aspirants may still have blind spots that need to be revealed in their understanding of sex. Just because one is prone to attracting unhappy relationships does not indicate a lack of general development. Remember, it is the attainment of emotional stability and emotional balance that holds the greatest challenge at this time in evolution.

The troubles we have with others show that some idea we hold is wrong. As long as we run away from unhappy relationships by blaming the other, or karma, or fate, or the stars, the error will continue to bring us problems and we will continue to repeat the pattern in other relationships, until we see it as an opportunity to unveil a new aspect of eternal truth.

Aspirants are apt to go through more troubles and conflicts than others in all areas of life expression. For one thing, on the Path the very intensity of our problems forces us to do something about them. While problems are not too bothersome, we all tend to go along with old patterns and ideas. So, if you believe that you have had more than your share of conflict, begin viewing it as an unmistakable sign-

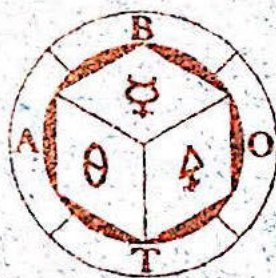
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post that is pointing to a certain aspect of your personality expression which is still blocking your way to higher attainment.

The troubles we have with others show that some idea we hold is wrong. What you are ignorant about is some aspect of separation. You can receive guidance that will correct that error. The Dweller on the Threshold is really your false image of yourself. When we take our problems into meditation and truly seek guidance we will be able to perceive the true significance of the problem and the means for its solution. ##

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Lesson Twenty-one

(from the transcripts of class lectures by Ann Davies)

In this lesson we will outline a technique related to the Venus Center and designed to help you raise the level of your emotional expression. Desire is of utmost importance in all practices and techniques that lead to spiritual enlightenment. Indeed, desire is what gives us the ability to concentrate.

When we try to place our attention on something that is not interesting, it just won't stay there. We are able to focus attention only in areas which are important to us; only what we consider important is able to stir our emotion because we care about it. Even when the caring is directed toward solving some mathematical equation, for instance, emotion is still involved. Because one cares about solving the problem, he has the drive to understand it and will concentrate his attention on that aspect of knowledge.

When we use our intellect to solve any problem or learn more about anything, the depth of desire to know is what makes the difference in results. Even when people are willing to go through relatively uninteresting preliminaries to, say, develop a new skill, it is because the result is desired enough to keep them focused through whatever is necessary to obtain that result.

In other words, you cannot focus attention without something in you feeling that it is important. This is why we say that it requires emotional power to focus attention. The very interest that develops intellect is rooted in caring enough to persevere. Intellect and emotion must work in harmony, as all aspects of personality must, for real effectiveness. One can have good reasoning power and retentive ability, but if he has no desire to acquire knowledge, these qualities will be of limited use to him.

This ability to concentrate can therefore be seen as one aspect of the control and direction of desire. When we concentrate our desire nature we increase its effectiveness. If we truly care enough to persist through techniques and practices, eventually the desire nature, which has been responsible for so much of our misery, can be concentrated into an effective tool for spiritual transmutation.

As advanced students, your very persistence in the pursuit of spiritual understanding assures me that you have the needed aspiration. What I am helping you to do is increase the effectiveness of your aspirations by showing you how to concentrate emotional power. I have given much emphasis to the need for releasing power from adverse patterns of response to the opposite sex, because this will give you more of it to concentrate in spiritual aspiration. Furthermore, when we feel hostility toward the other half of God, we are actually expressing hostility toward a part of our own personality.

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In earlier lessons you learned that human personality is dual. Our self-conscious analytical qualities are aspects of the masculine principle and our subconscious emotional qualities are aspects of the feminine principle. If a woman feels antagonism toward men, she will be inhibiting her own ability to express intellectually, no matter how naturally well-endowed in this quality she may be. Such hostility will actually distort her intellectual processes, causing her to make unwise decisions, because in essence she is being antagonistic toward the masculine aspect of her own nature.

In the same way, if a man feels antagonism toward the feminine principle, no matter how essentially powerful his emotional nature may be, his expression of it will be distorted. Our reactions always affect our total personality responses, and when we feel hostility toward the opposite sex, we are resenting and hating that part of our nature which corresponds to it. We put ourselves out of balance and inhibit our ability to express as a harmonious, well-integrated whole.

The way to find out whether or not you have been unconsciously antagonistic towards the opposite sex in some way or another is to courageously analyze your past and present relationships. Let's begin really using our knowledge of Tarot to direct emotional power toward spiritual development. A good practice before beginning such analysis is to image your personality as the ministers kneeling before the Hierophant. They represent the masculine and feminine aspects of personality which must come into harmonious expression before the true purpose of human personality can be fulfilled. By this simple imagery you will have symbolically placed yourself under higher guidance. This will help you to be more objective and honest with yourself, but at the same time minimize any undue personality level upset. What we want is to be guided toward an insight into our errors of response without indulging ourselves in useless self-abnegation.

True aspiration is able to look into its own heart and say, "This attitude I have been holding has been dissipating force and blocking my development. Now that I see it I will certainly try to redirect my energies into a more constructive response. If I am not continuously successful I realize that one cannot expect to be perfect all at once." When you do discover some immature aspect of your behavior, don't make the mistake of saying with great emotion, "Never again!" To exclaim "never again" with great conviction is to give too much power to the negative image. We sort of challenge the past pattern by doing this and it will seemingly do all it can to test us over and over again. So avoid a sense of failure in your endeavors by deciding to do your best to overcome the error, but, at the same time, be easy on yourself and make allowances for occasional slips. Remember, it takes time to sufficiently dissolve a pattern to where the energy it holds is free to energize another pattern.

In this practice remember also that it is your reactions that are to be unveiled, not those of another. What good does it do to see

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what is wrong with the other person? What can we actually do about his personality problems? If we change our own attitude, we can perhaps alter his reactions to us, but we cannot directly alter another's personality. You must know from experience how much good it does, because I'm certain all of us have tried. You must also know that no one likes to be told what his faults are. All of us tend to dismiss anyone who dares find fault with us as being simply too dense to appreciate our finer qualities. We say to ourselves, "He has a lot of nerve talking about me; just look what is wrong with him!"

Yet, silent brooding about another's faults is not much better. How often have we wasted our energy brooding over what others have done to us? When we permit our consciousness to dwell on such things we give life to negative images. Even if we do not speak them aloud, others can pick up our resentment and react in kind.

Through occult work we have developed a power in imagery that inevitably affects others. This ability to concentrate emotional power brings with it a great responsibility. As aspirants we must be on guard against projecting adverse images in moments of anger or resentment. Our occult work has made us powerful centers of expression, and it behooves us to see to it that the influence we exert is based on the practice of true benevolence and non-separateness.

Because of our developed sensitivity we must also guard against picking up the negative images and emotions of others, particularly those with whom we share a close relationship. Intense emotions are truly catching, especially between a man and a woman. We can be affected by such emotions even when they are not directed toward us. For instance, if a husband comes home irritable because of job problems, his wife can pick up the irritability, and if she responds with irritation the fireworks begin.

The continuous interchange between man and woman in a close relationship includes the projection and reception of each other's emotional states. Since you are the aspirant, it is up to you to be on guard and try to keep this underneath interchange on a positive constructive level.

MEDITATIONAL TECHNIQUE NO. 6

Begin with several minutes of deep rhythmic breathing. Before proceeding with Key 3, activate the previous Centers by imaging the Tarot Key and color, and intoning the note related to each of them.

Now look at Key 3 for a few minutes. Permeate yourself and your aura with brilliant emerald green light while intoning the note F#. Whether man or woman, back yourself into Key 3 because we are working with the emotional nature associated with the feminine principle.

As you sit in the position of the Empress with the crown of twelve stars on your head, feel the brilliant green light flooding through

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your body. Now feel a surge of emotion in the area of your heart and throat. It will seem to take in both of them.

As the emotion increases think of your highest aspirations. You aspire to helping evolution; you aspire to living your aspirations in all your relationships with others; you aspire to giving love and receiving love; you aspire to experiencing the higher planes upon which your soul dwells; you aspire to union with the Ego in Tiphareth.

Feel these aspirations! Long for them! You are the Empress and have dominion over your emotions. Affirm that you will no longer waste this divine power in lesser desires or negative emotions. Again, feel your aspirations and long for them!

Now flow your heightened emotions, your heightened aspirations, out in all directions as if you were in the center of the Cube of Space. Send out this love force to all the corners of the earth, knowing that it will inevitably affect those who are receptive everywhere and help in the transmutation of the planet. Hold this imagery for a few moments and then release yourself from the image, affirming that the flow of love and aspiration for which you were a channel will continue its influence throughout the day. ##

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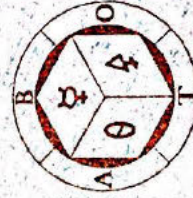
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 22



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-two

(from the transcripts of class lectures by Ann Davies)

Key 2, the High Priestess, is the Tarot symbol for the Moon. As an Inner Holy Planet it is related to the pituitary body, which scientists call the master gland because it regulates the activity of all the other glands in the body. The pituitary acts as a transmitting station through which mental states of self-consciousness are related to centers in the nervous system all over the body. From this center come the instructions which determine our reactions and responses to any and all situations.

Glandular functions have been found to have a decided influence on our emotional states. They seem to affect our ability to love, to have confidence, courage, endurance, patience and stability. Thus the state of the glandular secretions greatly influences our ability or inability to function as an integrated human being.

The High Priestess is a symbol for the universal subconsciousness. She is the Divine Feminine Principle in her aspect of root substance. Eastern Tradition refers to this principle as Prakriti. Alchemists call her their First Matter and symbolize this substance by water. Just as water takes the shape of any vehicle into which it is poured, so does the universal substance shape itself to the patterns through which it flows.

Through this watery fluidic substance we are telepathically in touch with all other centers of consciousness and with all points in space. Our greater body really includes our environment and relationships with other people. In a more all-encompassing way, our physical body is one with the earth upon which we dwell. Together we express planetary consciousness and have a share in all its activities, evil as well as good. We cannot separate ourselves from any of the problems of this world, for we are a part of them. If we still hold to prejudices, hostilities, resentments and jealousies, then we are contributing to their impression in the universal substance, where they are telepathically transmitted to other centers of consciousness.

If we are truly dedicated to the work of helping transmute the world soul, we must be on guard against expressing any of these negative emotions toward any other person or group in the world.

Actually, it is in close relationships that we develop the ability to react constructively towards others. In close relationships, particularly those between man and woman, our feelings and emotions are affected the most profoundly. Depth of feeling, remember, however it may express while man is yet imperfect, is the forerunner of love, compassion and understanding. As natural man becomes perfected, his uncontrolled passions begin to transform. He learns to balance mercy with severity in a way that does not pour enmity into the universal substance.

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It is my privilege at this time to bring you specific instructions as to ways in which you can participate in the group endeavors of the Inner School to aid in the evolution of this planet. The reason I so strongly stress the importance of harmony in male-female relationships is because it is in this area that we can learn to develop the kind of consciousness, the kind of watchfulness, the kind of responses that, when applied to larger areas of intercourse between groups, between nations, between all men, will bring harmony and the establishment of true brotherhood into the world.

We can help bring about this world harmony by raising the level of our personal expression. To do this we must begin expressing harmony in the areas that affect us the most intimately and arouse our caring the most. First of all, our expression of unselfish love and harmony in personal relationships helps raise the total level of world harmony. Then, when we have developed our love nature sufficiently on a personal basis, we will be able to apply it with more power and experience in group effort.

Such unselfish endeavor will inevitably raise your personal level of expression still more, for when we give in this way, we always receive more than we give. I will be giving you a specific technique designed to help raise the level of love expression in the world soul in a later lesson.

Through the universal subconscious substance we telepathically influence others with our thoughts, actions and responses. This subtle interchange is strongest and generally the most easily recognized between ourselves and those who are closest to us. It is in this way that we pick up each other's moods and ideas. Be watchful and you will see.

When we feel loving, doesn't it seem that we attract love? When we feel depressed or irritable, isn't that what we usually get back? For instance, in dealing with our children, if we have felt nervous and irritable, hasn't it seemed to aggravate the child's need to be irritating? Although telepathic interchange is most intense within families, the same principle holds true in larger areas of interrelationship. The more we become aware of its workings and determine to use it positively, the more good we will be able to do.

What the High Priestess represents can truly unveil for us our oneness with the ALL. On the Tree of Life she is the Uniting Intelligence joining the Ego in Tiphareth to Yekhidah in Kether. That which is above is as that which is below . . . the principle of correspondence always holds true. The same Uniting Intelligence links all human hearts, and when love shines forth more fully, all will know themselves to be one with the Ego in Tiphareth.

At this point in our development we do not yet experience the unity of being as we shall when we become riper. It begins as an intellectual perception. Yet, because all vital functions are controlled

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by subconsciousness, eventually this perception can become a part of our very cellular structure.

The High Priestess is also a symbol of repetition, reproduction and rhythm. As we patiently continue impressing subconsciousness with the idea of non-separateness through our actions and responses, as well as through set affirmations, our cells begin to change. Those that cannot express this concept die and are replaced by new ones. Gradually a change in body structure is effected until there are enough new cells to give us a flash of personal realization of truth, and a new level of consciousness is experienced.

What is important to remember at this point is that subconsciousness is most profoundly affected by indirection. Our acts, emotions and attitudes toward others are more effective than anything we may profess. Remember, too, that subconsciousness automatically elaborates our conscious ideas, observations and inferences about everyday experiences. The results of this elaboration are given back to us in the form of patterns of response and reaction to others.

The High Priestess, as the universally diffused substance, is associated with the principle of memory. Memory records are the impression of an idea or a response in the subconscious substance. Because this level of consciousness does not possess discrimination, it holds whatever is impressed upon it. Our personal inlet of this ocean of impressionable substance holds our responses, reactions and emotions in the form of patterns.

Through the principle of affinity, also attributed to the High Priestess, these patterns attract wisdom or folly, according to our predominating emotional and intellectual development level. Within this watery substance our personal subconsciousness is in union with all the ideas, responses and emotions contained therein. We magnetically attract to us that which is in harmony with our basic level of response and development.

Key 5, which symbolizes the reception of intuitional guidance, is imprinted with the letter Vav, a token of union. The reception of higher guidance is the result of a union of vibrations. Our 'note', so to speak, is able to respond to the 'note' of the Teacher who imparts wisdom to us. The Hierophant is also a symbol of hearing and of sound.

The feminine aspect of our consciousness receives higher wisdom when it has reached a stage of development where it is able to attract such guidance. It must come through subconsciousness and there must be a harmony between our subconscious and self-conscious levels of mentation before we can receive it. We cannot express the grosser forms of separateness in our outer relationships and have the kind of inner harmony that must be established to attract the higher wisdom which is always based on the unity of life.

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Realize now that no matter what occurs anywhere in the world, we are not separate. Wherever people destroy each other, it is a part of the delusion of separateness in which we still share. The kind of imagery we must begin projecting is that which will give impetus to world brotherhood.

That is one of the most vital messages of the High Priestess. She is the fluidic ocean of substance. Pervade her with love from the heart in Tiphareth and she will stand revealed as the Pure Intelligence which naught can defile because, no matter how many forms she may take, she remains forever herself. ##

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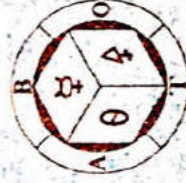
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 23



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Lesson Twenty-three

(from the transcripts of class lectures by Ann Davies)

The High Priestess, in her guise as Mother Nature, corresponds to certain basic Hermetic principles or laws of the universe. The Law of Mentalism holds that the root matter is essentially conscious; that the universe is an ocean of conscious energy. The Law of Correspondence relates to a correlation that can be found between various levels and aspects of the Life-power. From this essential correspondence we can relate higher aspects of the Life-power's self-expression to those within the range of incarnate experience. The Law of Vibration refers to the vibrations in the root matter which connect all things in the universe to all else. The High Priestess is also an aspect of the Law of Gender, which holds that everything has its masculine and feminine principles; that gender manifests on every plane.

All occult teaching is based on this principle of gender. In the Eastern Philosophy the two aspects of being are called Purusha and Prakriti. Purusha is the indwelling Ego, the will aspect of consciousness or its intelligent purpose. Prakriti is the substance upon which Purusha works and brings forth all that is manifest. Purusha is dependent for any expression or existence whatever upon Prakriti. On the Tree of Life, Tiphareth corresponds to Purusha, while Yesod, the sphere of the Moon, corresponds to Prakriti. Purusha is the intelligent purpose behind existence, while Prakriti creates the forms through which that purpose can be fulfilled.

Through the principle of Gender, the evolution of natural man toward adeptship takes place. In our spiritual work we are learning to be more consciously receptive to the higher activities of Purusha. Yet we must remember that such reception comes to us through the automatic consciousness, for it is the agency whereby we contact all other persons, planes or beings.

Our guidance comes ultimately from the Central Self, but guidance is first received from intermediate agencies. It is like a broadcast from a distant radio station related to a receiving set through several subsidiary stations which pick up and amplify the original impulse. To bring you a specialized phase of this guidance is part of the work of the Inner School and the purpose of this course of instructions.

Tarot symbolism can help us to understand how reception of guidance takes place. Key 7 relates astrologically to Cancer, a water sign ruled by the Moon. It is a symbol of human personality as the vehicle which receives the influence of higher levels of wisdom. The general meaning of Key 7 is receptivity-will. It represents personality as a vehicle for the directive principle. Our personal organism receives the influx of the universal will-power through subconscious chan-

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nels. It is conscious receptivity that we need to develop, for it in turn can transform our vehicle into an instrument attuned to ever higher levels of reception.

All the powers of the universe assume personal form as they express in our thoughts, actions and relationships. Part of our need is to learn to relate everyday situations to universal principles, thus freeing them from the bondage of merely personal experiences. True intuition, remember, always comes to us in the form of principles, yet it teaches us how to apply a principle to the solution of some particular personal problem. Let's start relating our male-female relationships to the eternal principles of which they are reflections. This is an aspect of the attunement of personal cycles to universal cycles which puts us in right relationship to the universe.

Throughout these instructions we have seen that higher guidance and the influx of higher forces must come through subconsciousness to be available to self-consciousness. There is a direct correlation to this in the relationships between man and woman. Note that Key 6 is called The Lovers. It portrays a man looking to a woman as his channel for receiving spiritual guidance. Thus in Key 6 the woman corresponds to the substance through which vibrations are set up which put us in contact with higher levels of wisdom. The correspondence holds true in relationships between a man and a woman. It is the woman who acts as the agency whereby both are prepared for higher guidance and transformation into adeptship.

As a principle, the whole capacity for development of consciousness is associated with the feminine gender. Key 8 shows a woman as the humanized subconsciousness who is responsible for bringing about dominion over the lower nature in mankind. Yet she cannot evolve us alone. Subconsciousness is attuned to receive intuitive guidance by first being impregnated with a conscious intention to so do. A man is not able to humanize himself or transmute himself except through the influence of women. It is woman who is responsible for the development of qualities in mankind that tame the lion of compulsive animal drives.

Between man and woman there is always an interflow of energies. When this is more understood and developed, each can enhance the other's ability to receive and project on many levels. The flow of a subtle substance in any kind of interrelationship is very real. All relationships, even with ideas or emotions or things, partake of the Uniting Intelligence. Those who love beautiful music are experiencing a kind of union. When music pervades us with rapture and lifts our consciousness, it is because of a union with the flow of the music. If you are filled with joy by a beautiful sunrise or painting, this, too, is a type of union. These are all living experiences that do not die. When we drop the physical body, all meaningful experiences that have deeply impressed us become a part of our larger self.

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The most complete union is understandably between a man and a woman who live together and, we hope, love each other. The quality which such a relationship brings to the eternal part of us is dependent upon our attitude toward all expressions of union. When hostility is at an end between men and women, their union will begin to partake of an interchange of subtle essences that will be as a new order of experience.

When love is the motive, and understanding is present, the subtle emotional substance which a woman emanates will help enhance her man's ability to transmute subconsciousness so that it is able to reflect superconsciousness. A man in turn will be able to project a tremendous influx of the dynamic Mars energy to his wife. This is the energy that, when intelligently directed, brings about the opening of the higher centers in the brain. Each can give the other much, and each can tremendously aid the other toward spiritual enlightenment.

Physical union, as all else in the physical universe, is the end result. It symbolizes a union that has taken place on other planes and other levels. Unfortunately, most people in their physical union are merely 'end resulting' the lower psychic levels of compulsive drive to satisfy the physical senses. What they experience is not able to soar to higher levels of interchange. When union is not able to soar, there is always a lack of true satisfaction, a feeling of having somehow only experienced a counterfeit. This is true; that is why they feel this way. Especially for those on the Path, they somehow intuitively know it should be other than it is. To experience only lower psychic interchange and physical sensation does leave an emptiness.

There is always a fluidic flow, no matter on what level the union is taking place. But true understanding of union and reverence toward it does make a great difference. For a man, his wife should be viewed as his personalized symbol of the Divine Feminine who emanates the subtle love substance to him and transforms the forces of his lower nature. She should be imaged as the Divine substance which can reflect higher guidance to him. For a woman, her husband should be viewed as her personalized symbol of the Divine Masculine who emanates to her the Divine life force and urges her upward on the path to completion. Both need what the other projects and both can reach the goal of illumination sooner through conscious cooperation.

It is through the Moon center, when it has been awakened and harmonized, that the mingling of the universal love flow from Binah with the universal life force from Chokmah can be experienced in all its Glory. This experience comes to us through conscious effort. It requires a keen discrimination between psychic and spiritual forces, between that which is truly love and that which is but the psychic ecstasy of the lower levels of interchange. This level of union can be experienced between a man and a woman when they have reached a certain stage of development. They must do more than love each other as individuals; they must also love each other as the universal principle which each represents. To help you begin imaging in this way and growing toward such experiences is the main purpose of this series of instructions. ##

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BUILDERS OF THE ADYTUM

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Lesson Twenty-four

(from the transcripts of class lectures by Ann Davies)

Tarot Key 2, as you know, symbolizes the principle of memory. It is therefore associated with subconsciousness as the storehouse of all impressions. The High Priestess subtly imparts the message to us that every thought, every emotion, every relationship is important, no matter how ephemeral it may seem to be, because each makes its impress upon subconsciousness.

The robes of the High Priestess are fashioned of the flowing watery substance in which we are all immersed and through which we share our ideas, attitudes and responses with all other sentient beings. This communion of consciousness occurs continuously, even though we are seldom aware of it.

Specifically, and at any given time, we are receptive to thoughts and emotions that are of the same quality as our own. Whatever we think or feel is more or less reinforced by the totality of consciousness, anywhere on the planet, that is expressing what we are expressing. This is particularly true when our expressions are motivated by strong emotions or desires. Actually, the more intensely we feel or react about anything, the more likely we are to become receptive to reinforcement from others. This should help us to realize just how important it is to watch our thoughts and emotions. Seemingly personal responses can become exaggerated and intensified in us out of all proportion to their original cause.

We all have areas of personality that are not yet perfected, not yet controlled. It is these unfinished portions of the lower self that are particularly susceptible to such stimulation. Unfortunately, at this point in evolution, it seems to be easier to have our negative, separative emotions reinforced than our positive, unifying ones because the former still predominate in the race consciousness.

Spiritual work, we must always remember, makes us more susceptible to the feelings and thoughts of others. Increased sensitivity prepares us to receive spiritual guidance — and that is our goal, of course — but such sensitivity also holds its dangers and its need for caution. What we send out with our consciousness determines the quality of what we receive in return.

Everything within the realm of the High Priestess makes its indelible imprint upon the Vital Soul in Yesod, for this is her sphere of activity. We are all subject to everything that happens anywhere in the world. We are a part of its essential love and glory, but we are also a part of its hate and dissension. Whenever we love, we increase the ability for love to express in the world. Whenever we hate or despair, we increase their already too strong hold on the Vital Soul.

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As spiritual aspirants, it is important that we guard ourselves against ever becoming channels for the lower expressions of the automatic consciousness. We want to make ourselves as impervious as possible to the chaotic emotions and adverse patterns within the race mind. Its waves of dissention must not catch us unaware and sweep us into its all too powerful currents. As is well known from extreme situations, such as a lynch mob, strong emotions can dominate a large group of people and cause them to act in ways that are foreign to their usual nature. This is because primitive emotions are still very powerful in the race consciousness at this stage of evolution. They have been patterned in the Vital Soul of mankind for a long period of time.

As aspirants we are no longer responsive to the grosser impulses from the automatic consciousness, but we must nevertheless learn to watch our every emotion and response to make certain that they are truly in line with our highest aspirations and ideals. We must refuse to let our consciousness dwell on any emotion that might prove to be a deterrent to the unifying forces of evolution. Have we not dedicated ourselves to serve its cause?

Occult study and practice definitely increase power to influence others, so it is our responsibility to see to it that what we emanate reinforces the evolutionary process. One of the main purposes of all true spiritual teaching is to strengthen and develop the expression of love in the world so that more and more human beings will begin responding to its integrating vibration.

Spiritual aspirants seem to be particularly susceptible to falling under the sway of discouragement, depression and a sense of futility at times. Therefore these forms of negativity are the ones that we must guard against the most carefully. We all know by now that forming new patterns takes much reiteration, much repetition, and many intermittent failures before the new pattern has the strength to color and dominate all our subsequent actions and responses.

As you continue your travels along the Path you will be visited by discouragement and depression more than once. Refuse to accept them as your own or build them with your consciousness, and their hold on you will become less and less of a problem.

In this present series of instructions we are focusing on the need for positive patterns of response in the masculine-feminine relationship area of life experience. Here is a vast field for the development of love, fulfillment and spiritual awakening. In earlier lessons we helped you to grasp the importance of harmony in these relationships by showing you the universal aspects of the interplay between the sexes. As you begin reaching for the higher significance of polarity interchange you will be preparing yourself to receive a direct perception of its relationship to cosmic tendencies and cosmic purpose.

The first thing we should realize, toward this end, is that all

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basic forces at work in the universe have many levels of expression. Ability to grasp the higher expressions of any force necessitates an understanding and appreciation of every related expression. We are all brought into incarnation through the union of masculine and feminine forces. What is true on one level has its correlation on an ever ascending scale.

The word gender is from a root which means: to generate, to create, to beget, to produce. All creation, all production, all begetting — physical, emotional, mental, spiritual — is the result of the interchange and interpenetration of dualistic forces. Your relationships with the opposite sex are an outward result of an inner harmony or lack of harmony between the dualistic aspects of every level of your total personality complex. Look to your relationships. If they are chaotic and turbulent, what is it in your personality responses that is preventing you from attracting harmony and peace?

All creation is the result of this interplay between polar opposites. As we consciously begin taking our own evolution in hand, we become able to respond to guidance from the Ego in Tiphareth more continuously and more knowingly. The Higher Self is ever emanating love and guidance, waiting for us to finally become aware of it and respond with love and aspiration. See this as an aspect of polarity interchange.

With our image-making faculty we create a mental picture, fashioning the fluidic mind stuff with conscious intention. The ability for such mental creations to manifest is in accordance with the vitality we are able to give to them. See this, too, as an aspect of polarity interchange. All the appearances of the visible universe are the result of a transference of force and a continuous striving for the establishment of equilibrium between the masculine and feminine forces at work in everything from the minute atom of matter up to the vastness of a solar system in the starry heavens.

Insignificant or all-encompassing, nothing is separate from you. You are begotten by this same process, sustained by this same process, and transformed into the New Creature by this same process. We cannot separate the individual expression of a divine principle from the universal, nor the universal from the individual.

Note again the symbolism of the High Priestess. The palms and pomegranates on the veil refer to this continuous interaction as the basis of all form. A High Priestess is a sacred being, is she not? She utilizes the forces of life for sacred purposes. Creation is sacred, form is sacred, substance is sacred, procreation is sacred. Begin to saturate your consciousness with this view of all things, and the High Priestess will transform you into a perfect reflection of your divine parents. ##

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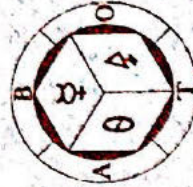
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 25



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-five

(from the transcripts of class lectures by Ann Davies)

In this lesson we will be outlining a meditational technique emphasizing Tarot Key 2, the High Priestess. It is designed specifically to energize the Vital Soul area of your consciousness with the transmuting power of love. Each Tarot Key, as you know, represents some aspect of being, doing or expressing in a positive, constructive manner. When we use Tarot in meditation we are literally reconstructing our responses by applying intensive types of positive formative suggestion.

Tarot symbols are KEY symbols, keys to expansion of consciousness. Their symbolism plants the seed that can grow into a new level of consciousness. Every time we give attention to one of these positive seed patterns in meditation it becomes a more potent influence in both our conscious and subconscious activities and is increasingly more able to withstand any negative counter-suggestions in the collective consciousness of humanity.

Throughout your years of study, each Tarot Key has been presented to you as a symbol for contemplation many times and from many different levels and points of view. Each time the High Priestess, for instance, has been brought to your attention in the various courses, it has been to develop your awareness of her powers and qualities from an increasingly broader and higher level of understanding. Each time you comprehend from a new vantage point it is the result of previous meditation and attention given to the meanings of the symbolism.

This continuous reiteration from many different angles of awareness is a tried and true method of personality transmutation. If you ponder its basic principle you will see that it is the method of life. In each incarnation we meet with certain situations and types of relationships that we have met with before. We are presented with similar experiences, from different angles and levels, until we are able to effect a synthesis of comprehension that enables us finally to transcend the need for further repetition of that aspect of personality experience and prepares us to enter on a new level of development.

With Tarot we follow this same evolutionary process on an accelerated scale. We compress our recapitulations and repetitions closer together in order to comprehend faster. We are able to put into use the law that governs any aspect of personality control more rapidly. We work harder, experience more, even suffer more, until we reach that integration of consciousness that is acquired through many trials and errors. The transmutation of knowledge about anything into true Wisdom and understanding is ever the fruit of repeated experience.

Intellectually we may think we see and understand a concept,

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but it takes rhythmic repetition to pattern it in subconsciousness. Only when it is so patterned will we be able to respond to it automatically, without conscious effort. Then, no matter what the situation we find ourselves in or what the problem we may face, a positive response will have become automatic. So we must realize that mere intellectual apprehension does not mean that we can dismiss any knowledge as learned once and for all. You have gained dominion only when subconsciousness responds to it automatically by acting after its counsel in every situation, every response, every emotion, whether momentous or seemingly of little outward importance.

The Western training system is a very specialized method for intensifying and hastening the evolution and growth of those who are ready. Anyone who persists in the practical work as outlined in the B.O.T.A. doctrines will be participating in a planned and continuous growth process. If we keep aspiring and maintaining a certain rhythm of repeated exposure to positive states of consciousness, positive ideas, positive emotions, we will inevitably grow in total awareness and effectiveness. This method works if it is adhered to with persistence and aspiration. Repetition is important, as is faithful persistence even when progress is seemingly imperceptible to our time-bound eyes.

As we patiently continue, our positive states of consciousness become more enduring and our activities become more effective. Eventually we will discover that we truly are being guided by the Ego in Tiphareth. We become conscious of guidance. At first we experience it as brief flashes of inspiration, but little by little there unfolds a continuity of consciousness with the Higher Self. Eventually we will experience it as an almost continuous reception of guidance and wisdom from the level of the Ego in Tiphareth.

Through the device of symbolic language you are being lead to the perception of ever more all-encompassing aspects of consciousness. You have undoubtedly found out by now how many different levels of truth one such symbol can hold. We are continuously impressing the 'High Priestess of us' with newly unveiled perceptions which transcend earlier ideas of reality. We are learning to perceive as a whole where once we perceived only in parts; to experience a synthesis of understanding. "For we know in part . . . but when that which is perfect is come, then that which is in part shall be done away." (Cor. 13:9).

In this technique we emphasize the aspect of consciousness portrayed by Key 2. We will be energizing the functions of the pituitary gland associated with the regulation of bodily functions and states of consciousness. The High Priestess will help impress your consciousness with an habitual attitude of reverence and love for all aspects of union. Remember, She is the Uniting Intelligence on the Tree of Life, and one aspect of unity is that which we share on subconscious levels with all creatures. The more we can habitually hold to responses of reverence and poise in regard to physical union be-

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tween the sexes, the more will we be aiding in the transmutation of the adverse thought forms about sex in the Vital Soul. We want to send forth energies and images that reinforce the expression of all-encompassing love and lead the consciousness of man away from separation in any of its many guises towards more and more perception of the fact of the unity of life.

MEDITATIONAL TECHNIQUE NO. 7

Have Tarot Key 2 and the blue color card available. After a few minutes of deep rhythmic breathing, briefly review the imagery and intonations associated with the previous inner holy planets. This will help establish the necessary balance of forces.

Now, quietly contemplate the symbolism of Key 2 for some moments. Intone the note G# as you permeate yourself with a clear, bright blue. Proceed by imaging yourself as the High Priestess, whether you are a man or a woman. She is your subconscious storehouse of memory. From her records you recover the secrets of your inner life as you are ready to receive them. She is your link with superconsciousness. In her charge are all bodily changes that prepare you to receive higher rates of vibration. It is through her domain that you will eventually achieve conscious continuous union with the Higher Self.

Image yourself sitting between the two pillars, with the universal substance flowing like a quiet stream from your blue robes; the lunar crown of silver is upon your head. Now, think of that stream as the Clear, Pure Intelligence on the Tree of Life, purified by the light of the SUN from Tiphareth and receptive to the impress of love; able to hold love in form; able to shape love into beautiful images — forming, fashioning, weaving love into every thought, every word, every response, every emotion.

The flowing robes you are wearing are your inlet of the universal fluidic substance. You have charged it with love and reverence for unity in all its expressions. Now you are ready to send it forth into the collective subconsciousness so that all of life can partake of its integrating vibration, so that all who are ready will respond and reinforce its influence. You are sending a pulsating, flowing love essence out into the astral substance.

Think of the flowing stream as washing through all patterns of response and imagery associated with union between the sexes and dissolving any that need to be dissolved, and purifying the rest so that in their clearness they can reflect the Uniting Intelligence.

After some moments of active meditation, return to your personality self, consciously affirming that the energy you have sent forth will continue to color the universal substance with ever more consciousness of unity and love. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 26



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-six

(from the transcripts of class lectures by Ann Davies)

Tarot Key 1, the Magician, is a symbol of the Inner Holy Planet Mercury. We have come to associate this Key with the self-conscious aspect of personality; with ability to concentrate attention; and with qualities related to the masculine gender.

For the highest energies associated with either sex to be able to express in a personal relationship, both must be aware of the universal aspects the other represents. When marriage relationships include a real understanding of what the highest potential of the mate can be, then these qualities will be able to come into expression.

There are two aspects to sexual union from the physical plane point of view. The One Life uses this method to supply the countless bodies which are necessary to keep evolution going forward. This same energy, intelligently directed, can also lead to the Re-birth into the Fifth Kingdom of perfected humanity. Through the knowledgeable direction of the same energy which provides the Life-power with bodies, a man and a woman who have developed enough spiritual ability to unite their higher aspirations can experience a new level of union.

For such aspirants, the union of their bodies is seen as the final culmination of higher and subtler levels of interchange between higher and subtler bodies. That is, it is the symbol of union that is taking place on higher levels and in subtler ways. This perfected union is another order of experience and yet it is an aspect of the same principles of love and unity.

With these men and women, sensuous satisfaction is no longer the driving reason for sexual expression. Physical union is understood as being a means whereby energies can be intensified, through intelligent direction, which will bring about a raising of the vibrational frequency of the physical bodies. This effects a subtilization of the actual substance of the vehicles, bringing them to a high degree of purity and clarity.

Understand that union of this order is a direction of creative imagination in a sacramental ritual, with the subtilization of the vehicles as the preliminary goal, and the union of the personality self with the Higher Self as the eventual goal. The reason spiritual union can lead to such a goal is because it actually partakes of the union of the personality self with the Ego in Tiphareth.

In earlier lessons we have dealt with the kind of imagery which will help bring the higher feminine qualities into expression. Now we will discuss the kind of imagery and attitudes necessary for developing the higher expressions of the masculine force. Through holding images

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of each other as a divine principle of God, both men and women will be preparing themselves for true spiritual union. This level of union is not possible until a certain degree of purity and reverence of expression has been established.

All the work of this course is aimed at leading you toward this experience. When a man and a woman have reached a point where they want to use their love and union in an exalted, reverential fashion, true spiritual union then becomes possible. Union of this nature is actually a most potent form of meditation. It is a direction of vital energies in a sacred, ritualistic fashion. Through control of imagery, the energies of sexual union lead the participants toward the experience of union with God. It cannot be effected until both the man and the woman are able to see each other as the immediate representative of an aspect of Divinity.

The ability to experience spiritual union is the fruit of preparation in previous incarnations. If you are ready, then what we are giving you in this series will bring it into expression in your life. At any rate, it will be preparing you for the experience at some later time. We are not all working on the same problems or developments in any one lifetime, as you know. This may not be your cycle for this particular experience. Yet you will be laying the groundwork by grasping the principles; and first-hand, direct realization will inevitably be yours sooner or later.

The beginning for all of us is an enlightened attitude toward the energy utilized in union. We are preparing ourselves for such union by repeatedly directing our consciousness toward grasping the essential purity of the reproductive energy. I again remind you that spiritual union is not an elimination of physical union, but a redirection of its energies through devotion, reverence and understanding. As advanced Builders you have achieved a level of development where it is essential for you to view this energy from a higher vantage point. Otherwise your increased ability to channel occult forces can be dangerous to yourselves and others.

Through the faithful use of the meditational techniques given in this series, each of you will find yourself with an entirely new understanding and attitude toward the creative energy of God. Even if you have believed yourself to be free of impure attitudes and shames, your new understanding will surprise you. You will realize that none of us have really been entirely free of limiting, deluded attitudes.

We have all had some degree of guilts and shames inculcated into us. These have had the effect of imprisoning energy within us and making it difficult for us to be sufficiently aware of our problems in this area to realize that they need modifying. This does not mean, however, that we have to remember in detail past conditionings or hurts that caused our hidden guilts and shames. This is utterly unnecessary. We need to know the principle involved and realize that

all of us, almost without exception, have been subjected to error. That is all that is really necessary.

We should also view our moral code in a new light. Morals are certainly important, but not for the reasons accepted by most of humanity, nor even for the reasons many of us tend to give ourselves. It is better for us to think in terms of past steps toward maturity, for instance, than in terms of past sin. Sexual control and discrimination should be viewed as the way to bring about ever more mature use of a dynamic energy. Adults do not need the same reasons that children must be given for the advisability of certain behavior. In like manner our reasons for control and discrimination should not be based on some artificial moral code in fashion at the moment. Our reason should be because we know that undisciplined use of any energy wastes it.

Self applied discipline for spiritual purposes is a very different matter from inhibitions and repressions based on unresolved guilts and shames. There are men and women who are sexually frigid because they feel it would be evil to be otherwise. This, as anyone can realize, is not intelligent control and direction. This and similar reasons for celibacy have the effect of atrophying the flow of energy, not intensifying it for higher use.

All of us should realize that in our less perceptive stages of development we usually put disciplines upon ourselves for the wrong reasons. The disciplines themselves may not have been so bad, but the reasons for them put us in a prison of inexpressiveness and inhibition. For us, the reason should be to conserve and intensify energy so that it will be available for higher spiritual development. The concentration of units of force in any area of expression — physical, emotional or mental — is actually the concentration of points of life.

Emotional inhibitions do not always lead to obvious sex restrictions. They can express as lack of control. We have men who are psychologically impotent. That is, they are incapable of disciplining their own procreative drives. Some are unable to exercise discipline and control because of their feeling that the whole thing is more or less evil; so they develop the habit of finishing the union as soon as possible. Such lack of control in union is a symptom. It is the end result of a lack of emotional and mental control which calls for decisive, determined action. A man is deluded if he considers himself well-oriented because he is disciplined in his use of food and beverage and is able to control his temper, but is not able to control the impulse for immediate release of energy in sexual union. Control in this area is a key control. Anyone in this incarnation inhabiting a masculine vehicle has the development of this kind of control as one of his most important needs.

Control, as such, is associated with Key 1, the Magician. The ability to have control in any area is related to attention and concentration. Attention develops positive control. When you are paying attention

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to what is written here, for instance, you are focusing your consciousness on the ideas being developed. This is control. When you are doing something that is not of interest to you, have you noticed how your mind tends to wander? Attention cannot be focused unless we care. When something is important to us, or the result is important even if the preliminaries are boring or difficult, we will keep attentive; we will practice whatever discipline is necessary if it is important enough to us.

The secret of attention, then, is caring. The secret of concentration and control is exactly the same thing. If your job is important to you, you concentrate on the work to be done. If a person is important to you, you concentrate on the person. Behind the ability for control and discipline in union is this same caring; this same focusing of attention on control because the results of such control are important.

Focusing attention is the power that is more completely masculine than feminine. In the ideal relationship between man and woman, the interchange of energies, when properly directed, can help the man focus attention so that his conscious mind becomes more and more able to concentrate.

An equilibrated, harmonious relationship is not just beneficial to the two immediately concerned. Its beneficial results expand out to those whom they both contact in all other relationships. Again we return to the recurring theme of the unity of life. When we determine to bring more harmonious relationships into our life, we are adding to the harmony and equilibrium in the world soul. ##

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LESSON NO: 27



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-seven

(from the transcripts of class lectures by Ann Davies)

Tarot Key 1, the Magician, is a symbol of the masculine aspect of Divinity. Every man is a representative of the Universal Will-force which is behind the initiation of creation on all planes.

The position of the Magician is an important key to the role of self-conscious attention in the personality life. He is drawing power from above, concentrating it with the gesture of his left hand, and applying it to the garden below. On one level it portrays the man's role in physical procreation. The wand is a phallic symbol depicting the concentration of creative energy directed toward fertilizing the receptive feminine womb in order to bring about the birth of a new creature. In the personality life this same symbolism depicts the concentration of units of mental energy for the purpose of fertilizing the subconscious deductive processes whereby ideas are developed and brought to completion.

In our earlier studies of Key 1 and Key 6 the idea was brought out that a harmonious relationship between self-consciousness and subconsciousness begins with a conscious intention to be a channel for higher forces. This eventually frees subconsciousness so that it can receive intuitive wisdom and reflect it back to the conscious mind.

A truly harmonious relationship between a man and a woman can also be initiated when both begin to consciously image themselves as channels for the expression of higher energies. This is one secret of spiritual union. When the higher purposes of union are understood, the man acts as the Magician, transmitting and amplifying dynamic energy drawn from above and directing it with controlled, reverential, loving attention to the receptive garden of his beloved.

Let's extend this idea Qabalistically. Garden in Hebrew is gan, the number 53. The garden of the Magician refers to subconsciousness and the receptive feminine quality. 53 is also the number of gan, ahben, stone, which we know to be a Qabalistic symbol for the perfected state of human personality wherein conscious union with the Higher Self is attained. Often we have heard that the Stone and the Garden are one. Here is an indication that this perfected state is the result of a perfection of the garden. In the personality life correspondence, cultivation of the garden of subconsciousness is begun by a self-conscious intention that it should reflect intuitional guidance. Then the garden, nourished and tended by the higher intuitional levels, reflects back wisdom and love to the self-conscious mind, eventually leading to the 'Confection of the Stone of the Wise' — conscious union with the Ego in Tiphareth.

This perfected state of human consciousness is the result of repeated 'unions' with the intuitional level which gradually transmute

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the total personality. This gradual transmutation leading to conscious union with the One Ego can also be brought about through the spiritual union of the human representatives of self-consciousness and subconsciousness. The man, as the Magician, draws down and concentrates dynamic energy with conscious aspiration and intention. He directs it with love and reverence toward the woman, who acts as the transforming Venus of Key 8. She brings the lower energies of both to higher expression through her active receptivity to the Angel in Key 6. The interaction between them, intensifying the transmuting powers of both, brings a wondrous realization that neither could achieve alone. Thus does their use of union expand their consciousness until it encompasses a union with all of Life.

In spiritual union there is a reciprocation of forces on many levels. Both the man and the woman initiate, receive and channel energy for each other through a form of directed imagery that leads to the accelerated transmutation of both. Remember, the Magician is the Intelligence of Transparency. Just as the true role of self-consciousness is to channel higher energies to subconsciousness, so the man should transmit love and energy to the woman, not only in union, but in all their interactions. She is his magic mirror. When love unfolds her highest potential, she will reflect back to him the image of the path that leads to the goal of all human endeavors.

In our work with Key 1 we have emphasized the need for each man to undertake the control of his natural compulsiveness. This does not refer only to physical compulsiveness, for control of emotional and mental attitudes and patterns toward sexual union and the opposite sex are equally essential. A man's degree of control in these areas is really an indication of his readiness and capacity to begin directing sexual energy toward a higher level of expression.

One of the first things of which a man must rid himself is a sense of guilt about his sex drive. This is usually based on his lack of control over it. Thus, as men learn to control their drives, they will be able to free themselves from some of their hidden guilts regarding it. These guilts can affect men in various ways, expressing either through inhibitions or in utter abandon. Any extreme behavior, relative to sexual expression, is invariably based on hidden guilts and shames.

The technique that follows is a simple preliminary one which we will develop more fully in subsequent lessons. It is an exercise designed to help you get the feel of controlling subtle energy through attention and imagery. At this point I ask all of you to dedicate to the highest spiritual application your use of the energies that we are learning to intensify and control. We are learning to work with subtle forms of creative energy and we must direct them with love and intelligence. To be able to exercise this control, however, men must learn to love, revere and respect their sexual drive as the expression, through their vehicle, of the Life force, Chaiah, flowing to them from Chokmah, the Divine Masculine principle of the universe.

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In the following exercise you will be attuning yourself to participation in an energy pattern that can have far-reaching results:

Sit quietly, and if you are a man, image yourself as the Magician with the figure 8 over your head. If you are a woman, image yourself as the woman in Key 8. Note that with the figure 8 there is no beginning and no ending. It is often used as a symbol for eternity. In your imagination back yourself into the Key and see the figure 8 over your head. See it as formed of white light, not as a black line shown in the Tarot Keys. See the figure 8 in motion, as whirling white light that continuously outlines the form of the figure 8. If you are a man, think of the light which forms the figure 8 as being composed of dynamic masculine energy which you are forming and controlling. It is the Cosmic Life-force from Chokmah vitalizing and energizing you. See the white light as whirling around and around and pouring through you, pervading you completely. Women are to image in the same way, with the exception that they are to think of the energy of the white light as the Divine feminine substance flowing from Binah to energize them with ever more ability to love, to respond, to create.

This exercise will begin attuning you to subtle forces on the inner planes. It is important to remember that in all your attunements, in all your use of energies, you are working to express ever more love and consciousness of the unity of life. The more you can image the force as an energy of love, the more will you find yourself able to awaken to consciousness of higher planes.

The main purpose at this point is to practice the directing of living, vital energy, forming it into a controlled, distinct pattern. We want you to direct the energy with the specific intention of learning to control the flow of energy, thereby intensifying it, as it whirls around in the form of a figure 8.

Whirl the figure 8 around over your head many times a day during the week that follows. This will prepare you for more extensive exercises in the control of energy as the course continues. You are learning to direct forces that are healing, transmuting and illuminating. Such direction and control of the creative energies and their dedication to the highest possible use is the secret of awakening to and sustaining a consciousness of the higher planes of the Life-power's self-expression. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 28



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-eight

(from the transcripts of class lectures by Ann Davies)

The title of Key 1, the Magician, is very apropos for the masculine principle of God. The outer evolution of this planet, in its technological and scientific developments, is the work of man, the magician. His ingenuity in working out abstract concepts into intricate mechanizations and his genius for business organization have made life easier and more enjoyable for all.

Although women are often scientifically minded and certainly creative, their interest in these lines has not been as extensive nor the results so amazing as the work of men. We could argue, and truly enough, that women have been denied the opportunity for such expression in the past. Certainly every woman should have the opportunity and training if she desires it. Yet, it is also true that woman's consciousness does not readily attune itself to the areas of creativity that bring about technological improvements. Because woman is physiologically the creator of the child, she is not so driven to physical plane creation in other areas.

Thus, although women may have the same latent abilities as men, they do not often have the necessary drive to develop them. All development, all manifestation, as we have learned in earlier courses, is dependent upon desire. We wouldn't have a universe if God didn't desire it. We wouldn't have physical plane manifestation if God didn't desire it. It is only where desire exists that drive can take place.

Woman, by her very nature, does not have the same focus of desire as that of a man; nor should she. Physiologically, every cell in the body of a woman is feminine and every cell in the body of a man is masculine. Biologists can determine from a single cell whether it is from a male or a female body. All women share in a collective conscious knowledge that assures them of their ability to create life in their bodies. This gives woman an inner serenity about her creative ability that does not drive her, as man is driven, to outer forms of creation.

Thus men and women have a different focus of desire, a different focus of intellect. This difference in drive between them is also apparent in sexual inclinations. Much of the pain and conflict between men and women could be avoided if they better understood these differences. Women need to recognize that the greater compulsiveness of the masculine sex drive is a divine projective energy which can be cultivated and sublimated through her positive influence. Every wife should become the woman of Key 8 for her husband, and with love and understanding help him to fashion this drive into desirable forms of expression that will bring happiness and fulfillment to them both. This drive need not be repressed, for, in very truth, it is the same drive that has brought all the wonders and magic of modern civilization into being.

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The masculine principle, as we know, is aligned with the self-conscious mind, particularly in its reasoning and analytical faculties. The Emperor, Key 4, associated with reason, analysis and insight, is really the Magician after he has received feminine influence by mating with the Empress. It is through the abilities of the self-conscious intellect, inspired by the need to please women, that men have made such a brilliant showing in the world.

All intellectual achievements, it should be noted, are the result of concentration. They necessitate the drawing of a boundary, the restriction of an area in which work is to be done. Thus does the Magician partake of Binah, sphere of the activity of Saturn. The human intellect itself is an aspect of the union of masculine and feminine forces. Undifferentiated consciousness or drive, the male aspect, must be subjected to restrictions and limitations, associated with the feminine principle, in order to develop into the Mercurial power of human intellect.

The single letter Beth is used in Hebrew as we might employ the prepositions 'in' or 'into'. Ideas associated with Beth imply penetration. In physical reproduction the woman is fertilized as the result of penetration by the man. On the mental plane penetration implies mental activity directed toward some specific object. The action of intellect, Mercury, is penetrating, specializing and particularizing. Practically everything we have in our fantastic technological society is the result of this penetrating, specializing, particularizing ability, emphasized in masculine intellectual trends.

The Twelfth Path of Beth on the Tree of Life is the Transparent Intelligence. In the Sepher Yetzirah it is said to be "the source of vision in those who behold apparitions". Vision is based on the power of perception. We do not really see anything until we apprehend it. Insight is the fruit of attention to appearances in order to really see into them. All scientific revelations are the consequence of penetrating vision. These mental qualities are more readily associated with the male of the species, and have brought about the ever increasing conquest of natural forces which is the glory of the modern world.

Every man should begin seeing himself as a magician, as the transmitter of positive energy and positive mental qualities. Every woman should help her husband see himself in this way. By helping her man develop this image of himself, a woman will be setting the stage for the magical interchange between them that will heighten their mutual development. When a woman has to compete with men to show her equality, everybody loses. When a man has to keep proving his superiority to women in erroneous ways, he loses her inspiration and love. Conversely, if a man becomes too subservient and childish toward his wife because of an immature need to be mothered, the marriage will be unbalanced and unfulfilling. Man must develop a self-image of his magic power to vitalize, protect and care for the woman in his life.

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The Magician as a self-image will actually help men gain self-confidence in themselves as a man. There is true magic in identifying yourself with the positive attributes symbolized in Tarot, and our techniques are designed for just that. Too many men have fears about their masculinity, although few really understand what true masculinity implies. They so often try to express it in ways that desecrate sex and union. Many men have fallen into the habit of trying to prove their masculinity with the use of vulgar language or by bragging to other men about their female conquests and many illicite 'affairs'. Man has had an erroneous conditioning through the lower mass mind as to what true virility implies. The ability to love and revere woman is the fruit of true masculine strength. A man who has to desecrate the image of woman or of sexual union is revealing to anyone who understands human behavior that he fears his masculinity, feels inadequate as a man, fears women and has serious doubts about his ability to attract or hold any woman whom he really admires. He tears down what he is afraid he cannot impress.

Male aspirants need to say in essence, "I am an expression of the masculine aspect of God." "I am a ray of Yod Heh Vav Heh." "I am a channel for the initiation of life." "I am a channel for the projective mental energy of the universe." "I am the means whereby the Lord of Life can express insight, reason and logic in the world of appearances." These are aspects of true masculinity, true virility, for virility includes a projective, penetrating mind.

Intellectually, a man has a greater ability to work toward an objective with penetration and concentration than does a woman. Even on immature levels a man can keep himself concentrated in one line of endeavor more readily. The penetrating quality of the masculine mind can even influence the thinking of a far more highly evolved woman. There is a positive projective power in his intellect that tends to influence the analytical and reasoning qualities of a woman even though she may not realize it. It is true that her emotional projective power influences man's thinking indirectly, but the masculine type of influence is more direct, and makes itself felt in the reasoning aspects of thinking.

Intellect, as such, is not the same as our mental interpretation of emotional aspects of life. Man has a positive projective one-pointedness that drives toward solving mental problems. This is behind his genius for bringing about technological improvements. A woman's intellect is turned more toward awareness and interpretation of the emotional qualities of life.

Her ability to concentrate is in no way less powerful, but her focus of energy is toward things that have emotional value to her rather than toward the solving of a problem for its own sake. Intellectually speaking then, man has more projective power than woman. This is not the same as intellectual development. That quality depends on the evolutionary level of the total personality, and neither sex has any priority on this.

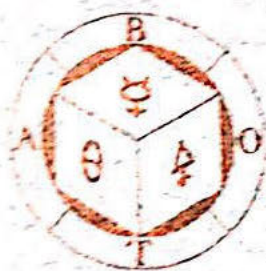
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The main point I want you to gather from this lesson is that man needs to feel masculine to have a harmonious marriage relationship, but he must be willing to give up childish ideas about what true masculinity is. As for the woman, she must learn to revere and love the masculine projectiveness and the marvel of the masculine mind. In helping her man to feel truly masculine, she will be repaid a thousand fold by the quality of the love she will receive from him in return.

Continue the preliminary technique outlined last week. We will develop it more fully next week. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 29



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Twenty-nine

(from the transcripts of class lectures by Ann Davies)

With this lesson we will be outlining the technique associated with Key 1, Mercury and the Pineal gland, which will help develop the ability to concentrate and compress energy for spiritual growth.

One form of concentration which we have probably all experienced at one time or another is the close attention we pay to one individual when we are in love. Through such one-pointed attention we gained power. Emotional, as well as mental, substance is intensified through attention.

The all-encompassing love of a Master of Compassion is the outgrowth of a love nature which was first deepened and developed through attachment and involvement in personal love. The intensity so gained, when it has been purged of its separateness, eventually expands into overflowing beneficence and all-inclusive good will. This can even be seen in a relative sense. Haven't we all noticed how a person happily in love seems to love, not only their beloved, but everybody and everything?

This need to concentrate love is one reason why fidelity is so important. Through the use of an ever more acute power to discriminate, we direct the main line of our love power to one person, where it can expand and grow through reciprocation and interchange. Furthermore, in intimate love relationships, telepathic interchange of energies is inevitable. This is a most important point which I cannot stress too strongly.

Many sincere aspirants have brought much sorrow to themselves and others by misinterpreting the idea of universal love. An intimate sexual relationship is not an area in which to practice universal lovingness, and never will be. The love generated and deepened through concentration on one person can overflow to life, but intimate love must ever be selective because of the direct interchange of energies and substance which takes place on many different levels and planes.

In earlier lessons we discussed the idea that men project mental energy to women, while women project emotionally to men. There can be a power and pervasiveness behind these projections that is not based on the evolutionary development level of the person. In fact, it can be quite primitive. This is one of the reasons why a marriage or intimate alliance between two people who are widely apart in evolutionary development is undesirable.

All sexual union, as we have brought out before, includes interchange between the mental and emotional bodies as well as the physical. When the 'quality' of the substance of the vehicles is at too much vari-

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ance, the more highly evolved partner will be unable to impress the grosser substance of the other, yet will nevertheless be subjected to the impact of the grosser sensibilities of the less evolved mate. In other words, a highly evolved soul cannot help raise the level of expression of anyone not prepared to receive it by having an intimate relationship with that person. This is what I referred to earlier when I said that people take on the Karma of those with whom they have sexual relationships. This is also one of the reasons I stressed the importance of fidelity and discrimination in union.

Yet, from this consideration, we must be careful not to rationalize away our rightful responsibilities. This doesn't mean that we shouldn't make the best of what we have at the moment. You must be able to give yourself to today . . . to now. NOW is your field of activity. There are seemingly always things wrong with any condition or situation or relationship. When you learn to love with understanding and unselfishness, the personality faults and weaknesses of your mate will not seem so important or quite so dreadful. Whoever is in your life at the moment is your rightful mate, at least for the time being. Otherwise, why would he or she be in your life? You attracted your mate, whether through a weakness or a strength in you. People who are attracted to each other to the degree where they marry have been in all kinds of relationships with each other in past lifetimes. They have been father-daughter, mother-son, sister-brother, as well as erstwhile lovers and mates.

The central Tarot Key for this week's technique is the Magician. He expresses the masculine aspect of purity just as the High Priestess expresses the feminine aspect of the same attribute. Feminine purity has to do with attitude and the ability to remain the same through many permutations. The purity of the Magician has to do with mental purity, with the ability to concentrate attention and keep the mind stable on one idea or one thought. The Magician is the purity of total attention, the purity of concentration on one thing at a time, the purity of keeping all extraneous thoughts out of the consciousness. Thus in a relationship between a man and a woman, the purity symbolized by the Magician has to do with stability and fidelity in love.

MEDITATIONAL TECHNIQUE NO. 8

Have ready Tarot Keys 1 and 21. Begin with several moments of deep rhythmic breathing. Correlate your energies with those of Key 1 by intoning the note E while looking at the Magician. Note particularly the figure 8 above his head. As we begin this exercise, image the figure 8 as composed of white light in motion. The Magician is a symbol of the pineal gland which has to do with the reception of the highest aspects of consciousness. Image the figure 8 in motion as we learned to do in a preliminary exercise outlined in Lesson 27. Continue the motion of the light energy around and around in the form of the figure 8. Your consciousness is 'writing' it above your head. Notice that the 8 is formed of two circles joined together; that they are not really separate because they are formed from one continuous energy.

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Think now of one curve of the eight as being masculine and the other as being feminine. At the cross point of the eight the energies are fused; there is no difference, they are ONE. Indeed, there is no difference in the energy; the difference lies only in the direction of motion. The figure 8 is one figure made up of two motions whirling in opposite directions.

We are now ready to extend this Technique. Look for a few moments at Key 21. Note particularly the green wreath tied at the top and bottom with what is actually a red figure 8. This identifies the energy in these 'eights' of Key 21 with the energy portrayed above the head of the Magician. Here we can think of the figure 8 at the top of the wreath as correlating with the energy at work in the Mercury center, and the figure 8 at the bottom of the wreath as correlating with the energy at work in the Saturn center at the base of the spine. From this we can see a symbolic portrayal of the words of the Emerald Tablet, "That which is above is as that which is below . . .". The same figure is at both the top and the bottom of the ovoid wreath. The energy at work in the Mercury center at the top of the head is identical to the energy at work in the Saturn center at the base of the spine. The activated Kundalini energy rises upward through the spine and activates the Mercury center. When the energy from below is repeatedly directed with one-pointed intention to the above, the higher center is eventually 'completed' and contact with the Ego is established.

Next image yourself as the figure within the wreath of Key 21. See the red figure 8 above your head change into a vibrant yellow, the color of Key 1 and the Mercury center. This yellow figure 8 is in rapid motion above your head. See the figure 8 at the bottom of the wreath as of a vibrant blue-violet, the color of Key 21 and the Saturn center. See it whirling around at your feet. Next, image the yellow light substance from the upper 8 begin diffusing throughout the wreath in which you stand, filling it and pervading you with light substance. Now put your attention on the figure 8 below your feet. See the energy from this lower figure 8, made of blue-violet light substance, sweep upward, radiating and permeating you and your aura with blue-violet light. The yellow light substance from above which has been pervading you is now inter-permeated and intertwined with blue-violet, like threads in a tapestry, filling your aura and your body with yellow and blue-violet light. The two figures are now in harmonious interaction, yellow light streaming from above, blue-violet light rising from below, harmoniously interacting and filling you with inspiration and the working power to accomplish. You are now pervaded with light substance . . . pervaded with the power to concentrate, with the power to lift energy from below to above, with the power to control the fluctuations of the emotions, the instabilities of the mind. Your entire physical body is pervaded with this light substance. You are a Magician of life; a channel for energy from above; able to exercise dominion over that which is below through discriminating action, patient control and intelligent love.

This Technique is particularly beneficial in helping to initiate the control and direction of subtle forces which are such an important phase of all spiritual development. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO.



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty

(from the transcripts of class lectures by Ann Davies)

The Qabalistic Tree of Life is a beautiful symbol of the interchange of masculine and feminine forces. The Pillar of Mercy is balanced by the Pillar of Severity, with the Pillar of Mildness as their eternal equilibrium. The Cross Paths of Daleth, Teth and Peh form the channels of interchange between the Pillars, blending and balancing the forces that play between them. Furthermore, each Sephirah, as we know, is masculine or projective to the one below, and feminine or receptive to the one above. Thus the Tree of Life is a glyph of the energy flows, blendings, reciprocations, balancings and interchanges between all the pairs of opposites in the universe. Thus also is the whole Tree a glyph of the identical microcosmic blendings, reciprocations, balancings and interchanges that take place in an intimate relationship between a man and a woman.

The deepest secrets of the Tree of Life are secrets of Spiritual Union. They are secrets of the blending and direction of subtle energies in ways that intensify power and lead to higher planes of awareness. A man-woman relationship always re-enacts, to some extent, the interchanges and blendings of the Sephiratic forces. What we want to help you do is to begin consciously correlating your use of the subtle energies of polarity interchange with your understanding of the Sephiratic forces. The entire pattern of activity with your mate can become a re-enactment of the positive, harmonious relationships between the Sephirah. Your sexual union can partake of the eternal conjunction of Chokmah and Binah in Da'ath, the mystic knowledge that forever brings forth the Shining Worlds. With love as your motive and with an understanding of the intelligent direction of subtle forces, you can experience the bliss of a union that transforms physical union into union with the Higher Self.

As with all higher experiences, Spiritual Union demands a seeming sacrifice. All of civilized life is the result of a willingness to give up something desired in order to ultimately gain something more desirable. This is also true in the experience of higher levels of union. The sacrifice in this case is a renunciation of physical orgasm. It is, in truth, a giving up of a fleeting, temporary pleasure in order to conserve dynamic energy for an experience that so transcends what is renounced that it can actually be called another order of experience.

Spiritual Union is a Path to liberation which has been known by the Wise of all ages. In the Eastern philosophy it is set forth in the Tantrik doctrines. Therein, the gaining of conscious union with higher planes of existence is held to be the fruit of a male-female union performed as a most sacred and holy ritual, with a reverence and beauty that truly re-enacts the eternal union of the Divine Masculine with the Divine Feminine. Though it is true that some cults in India have mis-

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used the doctrines of Tantra Yoga as an excuse for license and sexual indulgence, we must always remember that the misuse or distortion of any true spiritual method does not take away from its essential beauty and truth.

A similar method of sex union, known as Karrezza, was used by the American Indians. The word means Renunciation and, as in Tantra Yoga, it is the orgasm which is renounced. Physical union is complete, prolonged and motionless, lasting up to several hours. This method was also practiced for some thirty years by an early American Christian group known as the Oneida Colonists. Their experiences were written up most favorably by Havelock Ellis, the noted psychologist.

The same general method underlies the Spiritual Union veiled in the Qabalistic doctrines of the Western Tradition of Occultism. The orgasm is renounced because it is considered undesirable in an interchange where intensification of energies to be dedicated to higher use is the goal. Only when the begetting of a child is the aim is orgasm considered desirable. That is its only purpose. The basis of the Qabalistic method is the directing of the energies of sexual interchange through the use of imagery in a sacred ritualistic form. Through such imagery and knowledgeable direction, creative energy is immensely intensified and can then be utilized in various forms of mental creation. This controlled direction does not feed the compulsive physical level of sex at all. When performed with understanding and deep love, it actually extends the bodily sensations into an all-encompassing rapture of love, a love that sees the mate as the Divine counterpart of either Chokmah or Binah.

All methods of Spiritual Union include an extended contact wherein the sex organs remain quiet. The concentration of imagery is on a flow of light substance, on a circle of subtle energies which each projects to the other with love and reverence. The interchange, when intelligently and ritualistically directed, becomes a powerful circuit of bio-electrical force. The early results of success in this method are a prolonged, ecstatic state of rapture that seems to extend (and in fact does) beyond the physical vehicle.

The most essential requirement for Spiritual Union is a tenderness and love for each other and a mutual aspiration to attain union with God. Both the man and the woman should focus their love on each other and yet not restrict this love to personality, but also love each other as the immediate channel for the Divine Masculine or Divine Feminine Principle of God. The man consciously images himself as a channel for Chaiah, the Life-force from Chokmah. He images himself as emanating this vital electricity in a circle of energy with which he permeates his mate. The woman consciously images herself as a channel for the flowing love substance from Binah. Both direct their consciousness toward the emanation of electro-magnetic energy from all parts of the vehicle, not just from the organs of reproduction. It is in this way that the energy is diffused throughout the aura.

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Ideal Spiritual Union becomes a direct participation in the cosmic levels of polarity interchange. The participants actually experience that eternal conjunction of Chokmah and Binah which is the basis for the birth of all things, all creatures, all wisdom, all worlds. Truly the consciousness of a man and woman in Spiritual Union can become one with Cosmic Union.

Thus are those who prepare themselves able to enter into the true Qabalistic Union, wherein they experience a rapture and ecstasy that is indescribable. Yet rapture and ecstasy are not the goal. The extended interchange and intensification of creative energies is a form of profound meditation. In its highest forms the purpose of Spiritual Union is even more than the personal development of the ones who participate. In the highest usage the man and woman are conscious servers in the Hierarchical plans for the evolution of our Planet. They utilize the intensified energy and love substance which they channel in Spiritual Union for the creation of thought forms and images that they know to be a part of the Hierarchical plans for the evolution of humanity and the bringing about of the true Brotherhood of Man. They give themselves joyfully as channels for the high purpose of which it is their privilege to be a conscious part.

Toward this level of conscious participation in evolution should all the work of advanced Builders of the Adytum be directed. Spiritual Union is one method of such participation. Although its actual practice is not open to all of you in this lifetime, certainly knowledge of it is essential to all. Furthermore, all of you, whether married or single, can help permeate the Vital Soul with love and benevolence by using the meditational Techniques outlined in this course. The following Technique, which is an extension of the one given in the last lesson, can be used by either married or single aspirants during their periods of meditation. In it we will be utilizing the imagery of Tarot to help us attune ourselves to the polarity energies of the universe.

MEDITATIONAL TECHNIQUE NO. 9

In this Technique all women are to relate themselves to the High Priestess of Key 2. You are to image yourself as being the High Priestess, the Divine Feminine and a channel for the substance of love and intuition from Neshamah, the Higher Soul in Binah.

All men are to become the Magician of Key 1. See and feel yourself as being the Divine Masculine, as being a channel for Chaiah, the life-force from Chokmah, which pours vitality throughout every aspect of manifestation.

Now let each of you image your opposite and complement in front of you. Women image the Magician in front of you. Men, image the High Priestess in front of you. Next, those of you who are married are to see the face of the High Priestess or Magician before you as being that of your mate. Those of you who are single are to image the face as being that shown in the Tarot Key.

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This technique is another aspect of the subtle interchange of energies wherein we use the form of the figure 8. It is important to feel that the figure before you is your divine counterpart. No matter what problems you have had with your marriage, during this exercise image your mate in this way. No matter what our personal relationships may be, we must remember that all men and women are truly aspects of Divinity, and whomever you are sharing your life with at this time is your representative of the other half of God.

At this point put your attention on the figure 8 over the Magician's head. Men are to image it above their own head, while women are to image it above the head of the figure before them. As in earlier techniques, see the figure 8 in white light. Now image this 8 as expanding so that one circle of the figure surrounds the whole body of the Magician and the other circle surrounds the whole body of the High Priestess (see drawing):

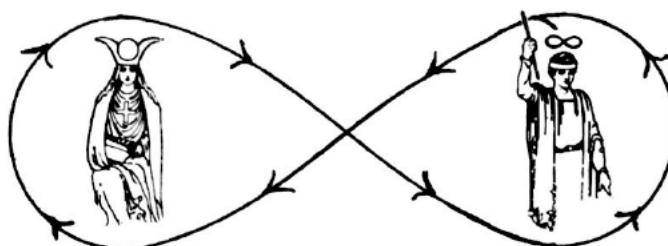


Image the motion of the white light as proceeding from the head of the man (Magician) and sweeping down and around the woman (High Priestess), flooding her with light substance. As the flow of the light reaches her head, image it as sweeping down and around the man and back up to where the figure is completed above his head. Continue sweeping this figure 8 around and around, flooding you and your divine counterpart with light and energy. The figure 8 is now in active motion, inundating you and the figure in front of you with luminous white light. Now feel that whirling motion as being the substance of love; feel it pouring, encircling, pervading you and the figure before you with love. Feel the unifying substance of love between you.

This is a most effective exercise in imagery and will help you to get the feel of the flow of love toward the opposite sex. It is truly easier to love than you may think, and this little ritual will help you flow with the universal tides of love that bring you ever nearer to the final liberation. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 31



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-one

(from the transcripts of class lectures by Ann Davies)

In the last lesson the meditational images we outlined were to help you begin recognizing the flow of subtle energies. One of the greatest problems confronting humanity at this time is that of developing the ability to freely give love and freely receive love. This is more of a problem than most of us realize.

It is a serious problem, even for earnest aspirants. We want to give love, we want to receive love; but ancient patterns of sex guilt and shame, feelings of insecurity and general unworthiness, have surrounded us with a wall of complexes that have prevented us from receiving love freely. When we cannot receive love freely, we cannot give love either.

We are all potential channels for the one love energy, but if our reception is inhibited, so is our projection. Because the ability to give and receive is so essential, not only for spiritual union, but for all spiritual aspiration and development, we want to help you to understand what giving and receiving love really implies.

In the next lesson we will outline a technique that will help intensify your capacity to give and receive love by helping you to begin recognizing the feeling of the flow of love substance. You need to recognize the feeling of love when it flows to you from others and from you to others. It is a most definite energy . . . an energy that can be identified, and thereby increased. When you begin to experience this flow of love as an actual substance, it is an indication that your personality complex is beginning to contact the Tiphareth level more distinctly, i. e., the Buddhist level of love, symbolically located within the heart.

Many mistake giving attention or being indulgent toward someone or giving freely of things, for love. Yet these are often given in lieu of love. An overly anxious mother, for example, may give unending attention to her child, but her concern could be a self-deluding veil, a veil to conceal from herself an actual resentment toward her responsibility for the child. Thus exaggerated concern and unending attention are not necessarily love.

Truly the word love has been given to so many types of emotion, so many veils of illusion, that the word is almost useless. Most of them are not very closely related to the level of universal love, which is the basis for spiritual union and is also the basis for the manifestation in Malkuth of the true Brotherhood of Man. When love and union are experienced as ONE by more units of humanity, then brotherhood, as a way of life, will become as 'automatic' as self-preservation is at present.

QABALISTIC DOCTRINES ON SEXUAL POLARITY: 31

While we function as a personality on the physical plane, giving love includes giving personal love. Yet any personal love must be seen as a participation in the flow of love energy, as a focusing or a channeling through us of a universal energy toward another specific center of the Life-power's self-expression.

When we are 'in love', the love force is directed by us toward one person most specifically. We must know, however, that it is our attention that directs the perfectly impersonal, perfectly free, all-encompassing love energy of the universe, and thereby gives it a personal expression.

It is our past personality level problems and deluded patterns that inhibit the flow of love to us and prevent us from flowing it on, increased and multiplied as it should be, to all other centers of life in the universe. But, I reiterate, in order for love to flow freely from us to life itself, it must first be freed from the chains of fear and insecurity. It must be free from the fear of pain and sorrow that keeps so many people from really giving bountifully in a personal love. You cannot compensate for a still subconsciously desired personal love by giving love to all of life, because the channels of love are thereby clogged.

Even if the free giving of love ends in sorrow and disappointment, as it so often does because of our delusive expectations, we have felt love, and this is a part of the growth process. Again and again I reiterate that true compassion, true universal lovingness, is a welling overflow from personal love. It can never be a deluded substitute for a repressed but still subconsciously desired personal love experience.

True, we can get lost in a too-personal attachment, a too-personal interpretation of love. We can mistake a reflection for that which it reflects and thereby experience much sorrow and disappointment. But pain and sorrow help us to know the FEEL of love and finally lead us, weary of heart, to the SOURCE, the CENTER, the ALL, the UNITY . . . that unity that utterly transcends and yet dwells within every aspect of love, no matter how personal, how selfish, how deluded or distorted its expression may be.

The giving and receiving of love, like all positive attributes, is subject to tremendous increase and development through knowledge. A supernormal transmission and receptivity to love essence is one of the results of Qabalistic spiritual union. The more we begin consciously flowing love out to life, the greater will be our capacity to receive love energy. We become an ever-expanding, ever more adequate 'channel of love'.

In the next Technique we will be using the symbolism of Key 19 again to help us increase our ability to give and receive love; to help us free the channels of personality so that love can flow to us and from us less obstructed by the many complexes and personality patterns of action that inhibit our reception to its eternal flow.

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Key 19 is the Tarot symbol for the Sun and the heart center, the center where the love energy can be felt most specifically. It is usually the heart center where we can first identify this love vibration and its influence upon us. Key 19 as the Sun has its sphere of activity in Tiphareth, the Christ center of love. The Technique with Key 19 which we will be outlining is going to help us form a pattern for the unobstructed receiving and giving of love. As we persist, we will begin to know the feel of the flow of love into our heart and the feel of the radiation of love from our heart.

The cardiac plexus is physiologically related to a center in the subtle vehicle where the love energy enters the personality complex in its purest and most unobstructed form. We can receive more abundantly of this energy by consciously knowing about it and using imagery to increase its flow to us. Through such imagery, persistently undertaken, all of us will inevitably increase our capacity to give and receive love and also increase our understanding of what love really is.

We want you to learn to distinguish the variations and 'qualities' of love as you receive it from others and as you pour it forth to others. This is a subtle spiritual development of the highest order. . . a clair-sentience that partakes of the intuitive plane, that has become able to feel the flow of the One Love and yet is able to sense the variations in the 'quality' and level of the love flow from others. This is truly learning to sense the soul development of others because it is in truth identical with the quality of their love.

We are going to learn, through specific imagery, to focus our awareness of the love energy at the center within the heart. When we are able to receive freely through this center, we will be open to the wisdom and love of those ahead of us on the Path who are eternally radiating love to all who are able to receive it. As we become ever more consciously receptive to this level of love, we will automatically begin pouring it forth to others. When we are able to receive a more intensified influx of universal love power from the level of the Ego through the Sun center in the heart, we will also be able to give from this level. Remember, as we said before, the giving and receiving of love are one and the same.

In Key 19 the vibrational aspect of love power and its polarity energy are shown by the wavy and straight lines from the sun. The attainment of higher levels of understanding and the ability to receive and give the power of love always carries with it a projective and receptive aspect. As we achieve and become receptive to a certain evolutionary level of love understanding, we become positive and projective to everything and everyone below us on the evolutionary scale. The higher the level of our attunement to universal forces, the greater is our positive influence on others.

We then become a channel whereby others can experience levels of spiritual energy which they would not be able to experience directly. We become an influence in ways that we do not always realize.

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Love has a need to give, and when we give in this manner we truly make room for more. We are learning to attract to us that which will develop us into a center of love that will be an ever-increasing force in the transmutation of the world soul.

Next week we will outline a specific technique with Key 19 that will help you learn to identify the substance of love and also help you understand what giving and receiving love really is. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 32



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-two

(from the transcripts of class lectures by Ann Davies)

We have discussed the different levels of union between man and woman and how, with Tarot symbolism, all of us, whether we have a mate or not, can use Tarot imagery to help us experience the love, or attractive energy, of the universe. In Qabalistic Spiritual Union the interaction between two harmonious souls tremendously increases the generation of available energy, but the basic purpose toward which we work in our techniques is identical for all Builders. Through intelligent, knowledgeable direction, the energy of the lower centers is to be raised in such a way that it activates the higher centers for the definite purpose of attuning the consciousness to higher levels of awareness.

In this lesson we will outline a meditational technique with Key 19. Our specific aim will be to establish attunement with higher levels of the love vibration and to make this attunement increasingly more automatic. Remember, the exercises we are giving you in this course are for all, so that all will be able to respond more consciously to the love energy of the universe. Specific meditational imagery to be undertaken in Spiritual Union between a man and a woman can be adopted from these techniques by those who have a sympathetic mate and the 'ears to hear'.

As I outline them for you in this course, they are practices in mental imagery. They are effective whether you have a mate or not. I know I have told you this many times and in many ways, but I have found that there are still some of you who do not yet completely realize that polarity interchange is part of all life, all livingness, all relationships. Creative imagery in Spiritual Union between a man and a woman is a distinct, specialized, highly potent aspect of what we can all do to some extent. The actual practice of this specialized aspect of Spiritual Union is not for all of us at this time, but knowledge of the principles that govern it is.

In the true understanding of Spiritual Union lies your freedom from the fetters of erroneous patterns and complexes of guilt and shame that keep you from finding the point of balance between seemingly opposing forces. We will not be free to balance the pairs of opposites and achieve liberation until we rid ourselves completely of any shameful guilt and repressions associated with the word sex.

Again I reiterate, these techniques are for all. All of you must begin feeling the love flowing from you to others and to you from others. The effect of these techniques can be truly phenomenal in helping prepare you for living from the CENTER. What does that mean? It means becoming increasingly aware of the Higher Self, the Ego in Tiphareth, and becoming increasingly able to be guided consciously from that level of awareness.

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Service to the ONE, for which we are preparing you in ever greater measure, means helping you to utilize and manipulate higher and more intense energies. The greater the energy you can channel, the more effective instrument you become for aiding in the evolution of the planet. Unlimited love energy is forever being poured forth from the higher planes. The work we do together in these techniques helps us to receive an amount of love energy that the ordinary human could not handle.

You, as advanced Builders of the Adytum, make up a specialized group entity. Our unity of effort is apparent on the Inner Planes. To help you become able to participate as effectively as possible is the main purpose of this course. As advanced Builders you are linked with the Inner Order, composed of the most highly evolved human beings on this planet. This linkage assures the safe and proper channeling through to you of energies that can tremendously increase your capacity to receive more intense levels of the One Love Energy.

To meet as a group on the physical plane is not necessary for this work. You may not at this point be consciously aware of your participation, but through your linkage you can be assured that the channeling of higher group energies is being brought to you during periods of meditation and study and also while your physical vehicle sleeps. You are an integral unit in a group effort aimed at bringing in an intensification of universal love energy to the world. This work is preparing you for ever more service to the ONE and a consequent attainment of an ever vaster scope of REALITY. Through a more subtle contact, through an inner harmony of purpose, we work together for the evolution of humanity.

Although all of the energy that we channel to you is cosmic polarity energy, the aspect we are particularly developing at this time is that which expresses as true love for others, true understanding of what unity really implies, and true ability to feel concern for others because we know them to be a part of us.

We have been emphasizing the need for more understanding of the principles of sex because the misunderstanding and misuse of sex energies inhibits our ability to participate in this Great Plan for a harmony and love between all creatures that is inconceivable to most of mankind at this time.

In this Technique we will be relating to Key 19 as a symbol of the pouring forth of love energy from the plane of the Ego. Its symbolism helps us relate ourselves to the reception of energy from the Solar Logos, from the consciousness of that Vast Being or Entity who is a center of intense love and power. It has been said that the consciousness of our Solar Logos is Love; that love is the underlying purpose of this whole vast cycle of the Life-power's manifestation. Key 19 can help us relate our consciousness to That consciousness. To know ever more just what love is and be able to express it with ever

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more freedom and understanding is our responsibility as true Builders. As we learn to receive, we will not be able to help giving. In this way we participate actively and consciously in the evolutionary process.

MEDITATIONAL TECHNIQUE NO. 10

Have Key 19 before you and begin as always with deep rhythmic breathing. All meditational work of this kind is aided by rhythmic, deep breathing — in and out — with a definite meter that is natural for you. It is a part of getting ourselves in rhythm with the eternal levels of consciousness. Through such attunement we are able to be more responsive to the cosmic will-force and to the cosmic love energy. Through these Tarot meditational techniques our consciousness is centered on a specific image that makes us receptive to a specific type of vibration or knowledge. This also helps protect us against opening ourselves to indiscriminate psychic level 'information' while in meditation.

After several minutes of deep rhythmic breathing, relax the physical vehicle by 'letting go' all over. Feel yourself to be receptive . . . receptive to the level of love energy symbolized by the Sun in Key 19. Note the little children in the magic ring, with the Sun above pouring radiant energy upon them — polarity energy, electro-magnetic energy, love energy. The children are in accord; they are holding hands and facing each other in perfect love and trust.

Now mentally back yourself into Key 19. Try to feel yourself as being the Ego consciousness which the face in the Sun is portraying. Feel yourself as one with the Ego in Tiphareth; as one with the Solar Logos. This is the Ego level of your consciousness that is evolving you; this is your Holy Guardian Angel; this is your Higher Self.

Still holding a part of your consciousness as one with the Sun, at the same time image your personality as that of the girl, if you are a woman, and as that of the boy if you are a man. Women are to feel themselves as being the little girl holding hands with the little boy, who is the representative of the Divine Masculine for them. Men image themselves as being the little boy, holding the hand of the little girl, who is their representative of the Divine Feminine. Together you are being permeated and grown by the Sun of life and light.

Image the Sun above as revolving clockwise above you. You are now one of the children, holding hands with the other half of God. As the sun turns, image the light becoming brighter and brighter; image the rays from this center of love energy as radiating down into you and permeating you with light. As it permeates your vehicle, feel your whole body aglow with light, yet perfectly relaxed. Feel your entire vehicle being released from all tensions, all problems, all worries. Think of this light energy as permeating into the very atoms which make up your body. Be conscious of your ability to receive light — love — wisdom — energy. Your body is not a solid; it can receive even into the very spaces between the protons and electrons of the atom.

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Now let your consciousness sweep upward again . . . up to the face of the Sun to be recharged with energy. Then sweep the love energy downward again from the face of the Sun, through the rays entering through the top of your head, and again permeating your entire body all the way down to your feet. Sweep up again, then down. Do this over and over several times . . . up to the Sun and back down to your feet.

The flow is from the Sun, but your personality is receiving it as the boy or girl below. The Higher Self above, the personality self below, holding hands with its counterpart in the magic ring. On every in-breath receive the light energy from the Sun and send it down through your vehicle to below your feet. With every out-breath send the energy back up to the Sun. Continue this for several deep breaths. Think of the Golden light as being the consciousness of love; the energy pouring down through you is love; the light is love. Receive love from God and send it back.

Now put your attention on the figure before you, the little boy or girl. From the area of your heart, send a wave of love to the other child and receive love back from your partner in the fairy ring. Thus between the two of you is a reciprocal motion of giving and receiving love in a horizontal motion, back and forth between your heart centers.

You have two motions going now. The vertical motion which sweeps upward to the Sun and downward to the foundation at your feet, and the horizontal motion which sweeps back and forth between your heart center and that of the other child in the fairy ring. Thus in your imagery the motion goes upwards, receiving from the Sun of life and light, then downwards to the foundation whereon you stand; up and down in a continuous revolving motion. You also have the motion which goes sideways from your heart center to that of the other child and back to you from that child. The two motions form a cross of energies and a balance of forces. You receive from God, you send back to God; you send to the opposite polarity, you receive from the opposite polarity.

Keep imaging this cross of motions — up, down, back, forth — as the energy of love. Send love! Receive love! From God! To God! Take this love and send it to your polarity in the fairy ring of life. Send it as a rushing wave of love; receive it back — pure, energizing, heightening and accelerating! Back and forth, up and down. Say in essence, "Oh Lord of Life and Light, I open myself to Thy universal love; I receive Thy infinite love; I send love back to Thee with gratitude and dedication to Thy service. The love that I receive from Thee I multiply by sending it forth to my divine counterpart on the plane of personality. Together we multiply love energy through interchange, interpenetration and interblending; together we send it back to Thee — multiplied and intensified for Thy work for Thee to direct it to wherever it will most help at the moment in the eventual bringing about of the true brotherhood of man and the evolution of all souls back to conscious awareness of the CENTER where all will know themselves to be in eternal union." ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO 33



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-three

(from the transcripts of class lectures by Ann Davies)

At this point in the course, I want to help you understand some of the ways we inhibit our own progress. There is a sense in which the automatic level of our consciousness tries to keep us from further development. Established patterns of behavior, whether constructive or destructive, seem to have a life of their own with a strong desire for self-preservation. When these patterns are negative, they inhibit our ability to channel the higher energies. Thus their disintegration is indispensable as we begin to seriously tread the Path of Return. To unveil some of these response patterns that we hide so carefully from ourselves is to become free of infantile emotional levels of behavior that drain our power and delay our attainment of new levels of insight and awareness.

Each of us has a specific level of potential awareness, dependent upon the intensification of consciousness that we have developed thus far. We have each attained to a certain degree of expansion of consciousness. We have all had certain higher realizations and experiences. Each of you has seen just so much light. Now this light, this awareness, this realization level must become 'fixed', so to speak. Our degree of insight and perception must become set, automatic, permanent, before we are ready to receive more light. Our idealistic level of thinking, feeling and being must be held repeatedly in the face of the influx of other human thoughts, feelings and ideas. The process of the evolution of consciousness necessitates the development of a strength which can withstand the impact of levels that are 'below'. It necessitates rendering relatively permanent and stabilizing the degree of perception one has attained through Ego contact in meditation.

This gaining of strength is a part of the Fifth Stage of Spiritual Unfoldment, related to Key 19. In this stage, a new type of self-consciousness is unfolded; a type that is sufficiently free of the distortions and obstructions from below to be able to express the Ego level of consciousness with ever more freedom and perfection.

Our liberation demands freedom from the subterfuges and inaccuracies caused by uncontrolled sense gratifications, deluded reasoning and infantile emotional outbursts. The subconscious level of our personality complex is not isolated. Through it we are united to everyone, everywhere — with their follies as well as with their wisdom. It is at this level of consciousness that the strength and stabilization of our Higher Soul contact is tested.

Note that the children in Key 19 have their backs to the wall, which is a symbol of the sense life. The physical senses are now their tools; their automatic background tools, not their masters. To utilize the dynamic energy of sex for higher creativity necessitates dominion over the sense drives and a courageous unveiling of truth as regards our hidden motivations.

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Key 19 is a portrayal of a definite awareness of Ego consciousness, but an awareness that is not yet stabilized nor fully matured, just as the children in Key 19 are not yet fully matured. What is necessary to mature and perfect this Ego contact so that it can express through personality is the recognition of and subsequent dissolution of certain patterns of error in response and behavior.

Our daily lives are the testing ground for the stabilization of the level of awareness we have attained. Sometimes, however, aspirants mis-interpret this testing aspect and foolishly invite misery, which is really the result of certain underneath motivations of which they are not yet aware. There is that in so many of us, for instance, which craves excitement at any cost. This craving is often disguised in our conscious thinking processes as the tests appropriate to our level of attainment. Of course it is a testing, make no mistake! This is one of the paradoxes. But we misinterpret what is being tested. Often it is a test of our self-honesty, giving us an opportunity to recognize, if we will, a still active need for immature excitement. This unacknowledged need for excitement could be prolonging the tests we seem to be having and causing their unnecessary repetition in our lives. It is time for us to pass on to higher and more valuable tests. We should outgrow the need for these emotional level tests that are the plague of most of humanity. Unfortunately, many of us are still lost in these patterns, even though a portion of our being has much expansion of consciousness and much insight into the true meaning and purpose of life.

Most of us are still the pawns of certain emotional patterns of behavior that are holding us back from going on to our next level of insight. Our personality life is the focus of the work of dissolution; it is the 'field of labor'. Certain emotional patterns of error are particularly prevalent in our Western culture and express most specifically in our male-female relationships. Marriage is therefore a real testing ground for us and a fertile field for first perceiving and then overcoming many complexes of error.

We can all be loving and idealistic at times. We can all be kind and considerate and 'adult' with people we do not see too often or are not too intimately connected with in our everyday relationships. Yet it is in our everyday responses throughout the years that we can see most readily what really needs transmuting in us. We all need to recognize the subterfuges of consciousness that take place, particularly in close relationships. We need to recognize them, not only for ourselves, but also for others who may come to us for help.

For instance, as mentioned earlier, many otherwise advanced aspirants misinterpret an infantile need for excitement — or the stirring up of psychic energy at any cost — for a 'soul' test. It is unfortunate, but true, that violent negative emotions are still needed by many otherwise intelligent and constructive human beings for psychic excitation. Too many people still find stimulation in morbidity, violence and destructiveness.

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The great need, which most of us share, is to stabilize our personality on the level of our highest ideals. We must learn to act more consistently from our ideal level of awareness, no matter what the problems and conflicts of the personality life or what the latest uproar in the mass mind. Even when we feel the force of mass upheaval — and we will feel it, for we are a part of it — we must 'stand aside' so that we do not act from the level of our personality where such upheavals are felt. Look to your everyday relationships and learn to watch your own reactions.

What stimulates you? What energizes you? What arouses your sexual desires? If conflict, dissention and verbal 'fireworks' occur more or less regularly in your marital or love life, are you helping to create them with certain of your habitual actions and responses? If we are willing to admit it, we will discover that we often make our own problems because we need a stimulus at the time.

We are all quite capable of making a problem just for the excitement it arouses. Of course, we do not usually realize it consciously, so we then wonder what we did to deserve the consequences. We have to become awake to the games we are playing, so to speak, with ourselves and with others.

Begin by looking to every situation with the thought in mind that somehow you created it. No matter what it is or what other people do or fail to do, you created it. No matter how evil the other may be, you brought your personal miseries to yourself by being receptive to any situation in which you find yourself. Anyone else involved, so far as you are concerned, is your testing ground, your opportunity to test your ability to withstand the impact of certain ideas or certain old patterns of error that are still a psychological stumbling block for you.

If you will look closely and honestly, you are likely to notice that certain situations or relationships seem to repeat themselves in your life, though often disguised at first. For instance, many people fall in love over and over again with types who seem different at first, but eventually prove to react to them or give them the same kind of problems and conflicts that they thought they had left behind in a past relationship. Men who complain about domineering wives are found to choose such a woman over and over again. Why? Women who proclaim their desire for a dominant, responsible mate find every man in their life eventually leaning on them. Why? Not, of course, because all men are weak and irresponsible or all women are domineering, but because their unconscious 'needs' consistently chose such a mate.

We must realize that there is no unhappy marriage where both partners are not in some way fulfilling each other. The underneath complexes pick a mate or a love affair that fulfills a need, whether that need is positive or negative. For example, if a woman has not overcome a subconscious conviction that the sex act is sinful and unspiritual, it will color her choice of a mate. This underneath conviction will not usually obliterate the part of her nature which needs

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stimulus and admiration from the opposite sex, even though a part of her nature denies these needs. This conflict of needs, conflict of desires, is one of the most prevalent causes of relationship problems between men and women. On the one hand this woman has a great need for interaction, a need for union. On the other hand she has an underneath revulsion against the sex act, usually based on learned patterns of guilt and shame. She fulfills her need for polarity interaction by marriage and fulfills her need to suffer for it by refusing to enjoy sexual union. Yet despite this refusal to enjoy sex, she still needs the impact of male-female interrelations in some form or another. This is accomplished by making herself most seductive to her husband and then repulsing his advances when they develop into a desire for physical union. She has, in essence, attracted him so she can later repulse him and feel spiritual and above such desires. At the same time, her need for interaction with the opposite sex, her need for stimulus and excitement, is satisfied in the conflict and bitterness that inevitably follow.

Unconsciously she is creating a stimulation for herself, and being satisfied by the excitement of verbal fireworks. The husband is miserable, of course, because he has been rejected. He makes his retreat feeling that he has far more sexual prowess than he is able to display, and his underneath fear about a lack of sufficient sexual virility is given an excuse. Thus can two people thoroughly fulfill each other's needs while remaining in utter misery and bitterness on the conscious level.

We have to realize that such a conflict-ridden relationship as in the example we have given is not a happenstance. Men and women marry because they need each other, and that need may be for each other's special brand of neurosis.

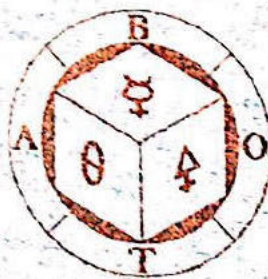
We must begin our new approach to self-honesty by bearing in mind that we are at least one half of any problems between ourselves and our mate. If our mate does or does not do this or that we must have unconsciously needed it or asked for it in some way. We are inevitably attracted to someone who will bring us whatever problems our unconscious patterns demand. That is why becoming aware of such patterns is so important. It is essential for our constructive participation in the sending forth of love energy to the world that we become aware of any such negative needs in ourselves. Such needs hold our creative energy in bondage and keep our consciousness tied to situations and relationships that continuously bring us sorrow and despair.

As advanced Builders, we have so much more power that situations such as those in the examples we have given hit us much harder. Our problems become larger and larger until we are forced to see how we attracted them, and then do something about them.

In the next lesson we will continue this discussion and outline an extension of the Technique given in Lesson 32 that will help us to do something specific about the dissolution of unwanted patterns of action and response. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 34



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-four

(from the transcripts of class lectures by Ann Davies)

As an advanced Builder, you are definitely being subjected to a forcing process. While the average man usually completes only one major transmutation during an entire life experience, a truly dedicated aspirant can actually achieve something like one hundred transmutations in a single lifetime. What makes this vast difference? It is the intensified energies which become available to us on the Path. We must remember, however, that they bring intensified problems and intensified responsibilities with them. If you are to progress by what I call geometrical progression, be prepared for a more pressing need for self-transmutation and self-honesty.

The Alchemical forcing process is simply the speeding up of a natural process. Through it you are given the opportunity to gain the necessary personality level controls more readily. Yet nothing can be left out except the incessant repetitions of the same basic experiences. This means that you must learn to recognize the essential similarities in seemingly different situations and relationships. It means that you must be willing to look for the cause of repetitive problems in your own habitual responses and reactions. It also means that you must stay alert; for once a pattern has been deeply etched in the subconscious substance, its lure is ever a challenge to us until the final liberation.

This entire series of lessons is aimed at helping you to achieve enough freedom from immature responses to have the capacity for real harmony in personal relationships. We cannot over-emphasize its importance. Human beings who are incapable of such harmony are also incapable of working constructively with others in any group effort. The violence and dissension that exist between various groups, races and nations is the mass manifestation of a still untransmuted need for violence and dissension at the personal level. What is war but the collective expression of the same antagonism and hostility that causes marital battles? The inability to express harmony in male-female relationships will find its way into all our affairs. The capacity for harmony must come first, and it can be cultivated most rapidly and effectively through the problems and pressures of marriage. Harmonious relationships between groups, nations and races will follow when enough units of humanity have cultivated a capacity for such harmony.

It is the responsibility of all advanced Builders to become channels for the kind of energies that will usher in the Aquarian Age goal of true brotherhood. To be such a forerunner means that it is absolutely essential for you to free yourself from any inharmonious responses toward the opposite sex.

Qabalistically, the Vital Soul in Yesod is the area of consciousness where the dissolution of old patterns makes possible the actual

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elevation of the elemental substance of our astral, etheric and physical vehicles. When these bodies of ours become aggregations of less dense, less error-ridden 'material', they will begin to reflect the higher intuitional levels with more regularity and with more clarity.

Key 19 is the Path of the Collective Intelligence which joins Yesod to Hod. The 30th Path is one aspect of the gradual transformation of natural man into a member of the Fifth Kingdom. Key 19 portrays the Ego as the true and only Worker in this Operation of the Sun. The transformation that takes place is both psychological and organic. As we perfect our psychological responses, our physical vehicle becomes able to channel more and more intense currents of force and receive subtler and more exalted emanations.

Furthermore, it is through the 30th Path that the power of Mercury from Hod acts upon Yesod and transforms it into the Pure Intelligence able to reflect, undistorted and unobstructed, the Ego in Tiphareth above. Here again we see the idea intimated that the Ego is both the Worker and the Goal. It is in Yesod that the Ego activates the Work of the Moon, which is really the work of transforming our bodies. The role of Mercury in this operation is the cultivation of a discriminatory ability that is able to detect just what needs transmuting and just what patterns of behavior need to be dissolved.

When we have become sufficiently conscious of what needs to be done, we can open ourselves to higher guidance. When we are consciously and deliberately ready to subject every act and every response to approval from the Ego level, we actually begin to receive that guidance. We contact the Hierophant, who is ever broadcasting the WAY to those who have prepared themselves to hear. He, too, is the Ego in His role as the Voice that speaks from the CENTER.

As advanced Builders we have accepted the responsibility for stabilizing and enlightening a greater amount of elemental substance. When we have succeeded in stabilizing a certain portion of this living, conscious material, we are ready to accept more. This continuous process of raising the level of ever larger areas of conscious living material leads to the expanded consciousness and perfection of personality that is the goal of the Great Work.

Incidentally, along this line, we must not be too sure about how highly evolved another person may be. We cannot always judge by the personality level controls which they seem to have or seem to lack. Some people may appear to be quite highly evolved because they are in the final stages of stabilizing a previously acquired level of consciousness, while another, who seems to be less evolved because of personality level instabilities and erratic behavior, may be in the early stages of controlling a vaster area of Vital Soul substance. Thus the latter is actually on a higher arc of development.

We are fortunate to be living at a time in history when there is a great opportunity for accelerated growth because of the forces now in

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manifestation. There is a greater ease in developing the needed personality level controls. More help is being sent by the Inner School in an effort to develop centers of consciousness who are able to participate in the establishment of a New Age of Enlightenment that cannot help but bring more love, cooperation and unity of purpose between all members of humanity.

MEDITATIONAL TECHNIQUE NO. 11

This technique is an extension of the one given in Lesson 32, and thus we will again use Tarot Key 19 as a focal point for our imagery. Our present objective is to bring in forces that will help eliminate any subconscious patterns that might be blocking our ability to send love freely to the other child who represents the opposite sex for us.

Begin by going through the meditational technique outlined in Lesson 32. The idea is to first consciously seek a rapport with the Solar Love energies which flow from the Sun, and to establish a similar rapport between yourself and the symbolic representative of the opposite sex.

As you breathe in and out, make sure that your breathing is as deep as you can comfortably manage. Learn to breathe in from the abdomen and solar plexus, so that your entire physical vehicle is flooded with the vital energy of life. As you breathe out, also from the abdomen, determine to eliminate any patterns or ideas or reactions that conflict with your ability to channel love energy. Determine to eliminate, not only those responses which you realize need changing, but also any of which you are not yet consciously aware.

On one level the two children are the dual aspects of your personality. Think of the rapport between them for a moment as the harmonious relationship between your subconscious desire life and your self-conscious ideals. Their harmony and union make possible the higher union of the whole personality with the Central Self. So in one way you are both the boy and girl, expressing a perfect harmony between your conscious thoughts and your subconscious responses. On another level you are the boy or girl, exchanging love and energy with the opposite sex. Think for a moment of these different expressions of unity and harmony. Are they not all aspects of spiritual union?

Now feel the two of you becoming immersed in an ocean of light. Feel light radiating through you! It is lighting up all areas of darkness in your body, in your emotions, and in your mind. The brilliant golden light is lighting up everything. It is revealing any delusions or misinterpretations or rationalizations for what they are. It is lighting them up so that you cannot help but see them. It is doing more! The very brilliance of the light is dissolving these deluded patterns — in your emotional nature, in your mental nature — it is even dissolving any congested areas in your physical body that could be holding them in form. Say to yourself, at this point, something like this: "I give up willingly and completely all neurotic patterns and infantile responses that have kept me in misery. I give up all patterns that lead to hostility and conflict with the opposite sex. I give up the need to be disappointed,

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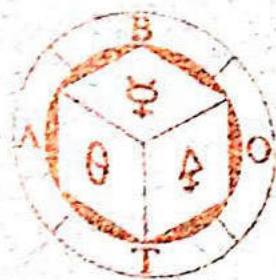
to be the injured one, to be superior, to be rejected. I give up any affinity for the kind of stimulation that emotional upheavals bring. I am preparing for Rebirth; I am preparing for Regeneration. I am preparing to enter the Fifth Kingdom."

Now, as you remain immersed in the light, send forgiveness to the opposite sex for all past hurts that you have ever suffered. Next, as the light substance flows between you and the other child, ask forgiveness for any pain you have ever caused. Let your whole being pulse with the deep, sincere determination to forgive and to be forgiven!

Now your love is pure . . . free of resentment, of ambivalence, of fear, of blame, of self-pity, of suspicion. Now that you have sincerely given and received forgiveness from the other half of God, you can receive more light. As old patterns dissolve and wash away you have made room for more light. Feel yourself being flooded with a new and even more brilliant wave of light. Your radiations are microcosmic mirrors of the Sun's radiations. Think of this brilliant light as being composed of love substance from the Briatic level, ready to be fashioned into beautiful emotions, beautiful thoughts, beautiful physical forms; forms that will express love and compassion, strength and understanding. You are a Child of the Sun, able to receive more and more of this light as the patterns of error continue to fade away, becoming dimmer and dimmer until they disappear entirely. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 35



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-five

(from the transcripts of class lectures by Ann Davies)

One theory about the birth of the universe currently under scientific investigation is popularly called the "Big Bang" theory. Briefly stated, it suggests that an initial condensation of energy lead to a subsequent explosion outward, the diffusion of force from which accounts for all the energy that makes up every form in the universe.

The theory agrees with Qabalistic teachings, as far as it goes, and should remind us of the Beginning of the Whirlings associated with Kether. Ancient Wisdom holds that all creation is the result of an initial condensation or winding up of energy which makes possible a subsequent outward release of force for integration into all the forms that make up the manifest universe.

We can see this same compression of energy, followed by an explosion outward, in all forms of creation, in all births. The physical sex union concentrates energy, then explodes it outward in the orgasm, thereby activating the reproductive process that leads to the manifestation of a new form.

This basic process takes place on all levels. Energy is gathered by concentration of units of force. The compression eventually leads to an explosion. On the mental plane the concentration of attention on a specific problem or idea or image leads to a flash of insight (the explosion) that eventually gives birth to a solution, a new concept, or a new form of art. In Qabalistic spiritual union between a man and a woman, the concentration of energy is sacrificed, so to speak. By denying its expression on the procreative physical level, it becomes available for more subtle forms of creation.

In earlier studies, particularly in conjunction with Tarot Key 13, we have noted that the energy active in the process of physical death is the same as that which is active in conception and reproduction. The same energy that results in construction and the organization of form is operative in change, disintegration and death.

Why is there this continuous correlation between the beginning of life and the ending of life? It is because death 'here' is birth 'there'. Death in one form of expression releases the consciousness for birth in another. Freedom from the restrictions of lesser forms makes energy available to reproduce itself in higher forms. There can be no expansion to a higher level of awareness without a dying to the old level. This has been a continuous theme throughout all our Qabalistic Wisdom Teachings.

You are now at the point in your development where you can begin utilizing the reproductive principle more consciously and with more dominion. Through intelligent direction of the reproductive energy

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you can set into motion the kind of internal construction, the kind of control of the nerve currents and glandular secretions, that will result in a perfected vehicle for the expression of the One Ego.

If we permit the sex energy to be dissipated in ordinary ways, we will not have much of it available for transmutation. Except for the bringing into the world of wanted children, the sexual orgasm should be eliminated by those who are treading the Path of Return. Because the ordinary sex act is not different from that of the animal kingdom, we should realize that evolution is taking us to a higher expression of it. This is not a doing away with the sex act; not an abstinence from sex, but a higher expression of the same essential act. This higher expression is Qabalistic Spiritual union between a man and a woman. Through such union, energy is made available which can bring the sudden awakening that is really the conception of a new level of awareness.

Enlightened use of the reproductive energy includes its intelligent application to the dissolution of both subtle and gross forms that no longer serve us constructively. Disintegration frees creative energy for organization into more adequate forms of expression.

Putrefaction, the 8th stage of the Great Work associated with Scorpio and Key 13, is the stage where all personality attributes are disintegrated temporarily in order to clear the way for a flash of true perception as to the place of personality in the scheme of things. Yet the energy depicted in Key 13 also brings about the generation of form, for we must remember that although restrictions of form must be dissolved to attain higher levels of perception, paradoxically, the evolution of consciousness is ever through form.

The breaking down of form and the incorporation of the released energy into new forms is the means whereby the One Life provides Itself with an ascending scale of bodies. Undifferentiated consciousness must be fenced into some kind of organization in order to gain experience and develop individualized consciousness. Organization leads to the distinct personal awareness which is the firm foundation upon which the perfected Temple of God must be built. At the same time, the death symbolized in Key 13 is a destruction of all that restricts the free flow of life and love through us. Note that its number is the number of love and unity.

Evolution is a continuous process of integration, preservation and destruction, whereby conscious living substance is brought to an ever higher level of awareness. In Qabalistic Spiritual union between a man and a woman, the Mars energy is utilized simultaneously as the destroyer of the old and as the initiator of the new. The sex drive is turned toward the energizing of distinct mental images. The reproduction and development of an image uses the same force that is used in physical reproduction. Such imagery can be directed toward bringing about inner transformations in the bodies of the participants.

Thus Key 13 is really a symbol of freedom and release from

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the restrictions of our false ideas about ourselves and our activities. Through a better understanding and utilization of the energy corresponding to Key 13, which is the energy of sex, we can find the key to the breaking down of any form — physical, emotional, mental, psychological — which has been holding our consciousness captive at a certain level of awareness.

In Qabalistic Spiritual union, sexual energy is not suddenly exploded away as it is when union ends in physical orgasm. Directed and controlled with images similar to those in our Techniques, the dynamic sex energy brings about a subtilization and transformation of the vehicles of personality. The transformed sexual energy activates the organ of spiritual perception. It 'fertilizes' this latent organ into activity just as the male sperm cell fertilizes the female egg. From this spiritual conception the transmutation begins to take place that leads to the perfected body of Adeptship.

But this Rebirth must ever be preceded by a preliminary destruction of certain cell complexes that hold personal or race errors in form. It is important to remember in this connection that neither dissolution nor rebirth is a single event. We are complex beings, and the process is oft repeated before our several bodies are sufficiently transformed to effect the final liberation.

Key 16, Mars, is associated with the stage of spiritual awakening wherein one experiences a flash of direct perception of truth. The flash of truth usually comes to us as a principle, which must then be incorporated into the very cells of our body. The same reproductive process is involved in this incorporation that brought about the birth of our physical bodies.

The Lightning Flash gives us a true perception of the place of personality in the cosmic order. Thus we see that by dedicating our every act, thought and response to the service of the One Ego — which is the eternal part of us — we will inevitably transform the Yetziratic 'blueprint' so that it begins to magnetically attract subtler, finer substance into the make-up of our several bodies of expression.

Primordial substance is continuously being integrated into form for experience and then freed to eventually reintegrate into higher form. As we become more advanced, we are charged with the purification and control of ever larger areas of the conscious elemental substance. It is for us to render it more responsive to higher levels of wisdom.

Physical matter is ever in motion — entering form, being freed from form, re-entering form. These transitions make possible the continuous upgrading of the quality and degree of consciousness which can be expressed through substance. Man, as the mediator, blends spiritual essence with elemental substance. He is charged with the work of transforming the matter aspect of the One. Through man the total consciousness of the Vital Soul is to be raised in the level of its expression so that the perfection of the One Life can shine forth on this planet in all its glory and radiance and love. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 36



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-six

(from the transcripts of class lectures by Ann Davies)

Man is the Life-power's instrument for bringing increasing light into the world. Through his ability to act as the mediator, man is able to receive light from above and bring it into expression in levels below. As we prepare ourselves to receive more spiritual energy through our personality complex, we raise the level of all our vehicles. In essence, we raise the level of the total living substance of the form aspect of God. Thus is it truly our responsibility to work unceasingly at transforming the lower automatic impulses still active in our personality.

Everything activated on subtle planes eventually affects the physical plane. By our efforts to always express the highest of which we are capable in our emotions, actions and thoughts, our very cellular consciousness is raised. As we continue in our endeavors, both our conscious and subconscious imagery begins to express these higher aspirations. Thus do we deprive that which is within our influence of some of its blackness and ignorance. The very substance we tinge with the light of our understanding can begin vibrating on a higher arc or frequency.

If the conscious substance that makes up our cellular consciousness is unable to become attuned to the new enlightened responses we are reaching toward, it is purged from our physical and subtle bodies and its place is taken by substance which can take the higher form. Yet even the living substance which must be purged has been raised by its identity with us. Thus as we rise in awareness and total development, we bring up with us the level of consciousness expressed by the substance aspect of life. This upgrading is accomplished through an enlightened use of the reproductive process.

At this point I want to warn you again not to mistake inhibition of the emotions, mind or feelings for conscious knowledgeable control. True control can only begin when the total personality is sufficiently free of the baser levels of guilt, shame and distortion. We cannot construct the Perfected Temple on a foundation unduly riddled with grooves of error and false knowledge. Inhibitions and taboos were necessary as an antidote for wild abandon and primitive excesses at a certain stage of mankind's development. But for you there is no longer any need for restrictions which had their origin in the dim past. True control is not repression. It should be conscious and joyful. True control is based on no arbitrary ideas of good and evil or sin and rectitude. It is based on an enlightened understanding of the desire nature and its many levels and planes of expression. It is further based on a perception of the reproductive energy in dissolution and change as well as in reproduction and organization.

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Whatever we desire with conviction, and thus reproduce on the subtle planes with creative imagination, comes into manifestation sooner or later. To merely repress a strong desire does not destroy it. We free ourselves from any particular worldly desire by no longer wanting it. People often mistake inhibition of a desire for transcendence. Some of the exoteric Eastern methods advise the killing out of desire by utter repression. They believe that if one gives in to a desire by fulfilling it, the desire for it is strengthened and becomes impossible of control or satiation. Yet psychologists of today, over and over again, find that strong but repressed desires merely take on some other channel of expression. Unless definite enlightened transmutation has taken place, the channels that repressed desires take are responsible for the unhealthy neurotic problems that are the plague of our Western culture.

As always, there is a razor's edge to traverse. Mere giving in to every passing desire with the idea that by complete satiation we will overcome it, is an error in the other direction. Extremes are never the way. An excess of sensuous license under the rationalization that one is going to overcome it by satiation is just as mistaken as the idea that one is going to overcome an inner desire by utter repression. The way is always intelligent control and the fulfillment of any desire on the highest possible level of which one is cognizant. This last is important because what might be rigid control or even repression for one might be easy for another. The control which is right for us with our occult wisdom and spiritual dedication is not the same as for those who have not yet entered the Path.

We must remember that occult techniques and knowledge give us a tremendous increase in the reproductive energy at our disposal. This is where control really becomes essential. We have put ourselves in a position to handle a vaster amount of the dynamic sex energy; and it is because of this extra amount available to us that control is so essential.

We are forced to serve upon the battlefield of conflict and turmoil until we learn to unite the contending emotions, thoughts and actions of our personality and synthesize them for expression on a higher level of perception. We do battle against the pull of the collective consciousness of mankind; we do battle against the pull of our lower emotional nature and our lower mental fixed ideas. We have no easy task, yet there is an unfailing way. By acting always in accord with the highest light and truth we have perceived, the patterns of error begin to dissolve with increasing facility because we have deprived them of our attention. They begin to atrophy and eventually their groove in the Yetziratic substance is erased.

What has taken place? On the inner levels the unwanted responses and ideas have been subjected to dissolution. The Higher Will aspect of Mars associated with Geburah has become activated because we have invited direction from above. By giving our attention to and

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acting after the principles of truth we have received, we invite the destruction of any errors in our responses, thoughts and desires that are in conflict with it. The energy of our attention must be continuously directed toward the new concept so that it is reproduced first in the subtle levels and eventually in our bodies, environment and circumstances.

Always the impulse for this dissolution of the old and development of the new is from the level of the Ego in Tiphareth. We have invited the Angel to transmute our personality. As the light of the Ego 'descends to earth' it transforms our vehicles of expression and prepares them to receive the next level of unveiling of truth.

As we mentioned earlier, the attainment of control over desire is really effected by no longer having lesser desires. This means that the Higher Self or Ego is in enough control of the personality to make the choice between lower personality wants and the aspirations of the Ego. When the dictates of the Ego are in even partial conscious control, there will be much less difficulty in not wanting the transitory sensuous satisfactions or releases of the Yesod aspect of our nature.

The increasing control by the Ego in Tiphareth will make any material desire less and less attractive, because the Ego guidance will interpret them correctly as transitory personality wants whose fulfillment can only end in pain or dissatisfaction. So, as we remember to invite the higher guidance — almost continuously — personality desires tinged with selfishness, jealousy, avarice, revenge or possessiveness will no longer be able to rule as they once did. Their expression will become increasingly easy to control because they have become undesirable. That is not repression of a desire; it is correctly interpreting something that erstwhile seemed desirable as actually undesirable.

Thus to really kill out a harmful desire is to no longer want it. Otherwise, as we have seen, merely inhibiting its fulfillment pulls the desire down into the subconscious levels where it can cause neurotic behavior and substitutions that usually are more harmful to the psyche than their natural fulfillment would have been.

This is true also of our working toward the higher expressions of sexual fulfillment. We are not killing out the drive of sex or trying to force ourselves from expressing it. One of the requirements is a willingness to withhold the lesser fulfillment of release of tension in orgasm for a higher fulfillment. In essence, it is a willingness to forfeit a lesser ecstasy to prepare for a greater one. This kind of willingness to forfeit an immediate pleasure for a more lasting and meaningful one is actually the basis of evolution. Thus a man's desire to remain idle, for instance, is overcome by a desire for comforts or possessions that he could not have without an exertion of effort. One relinquishes a lesser immediate goal in order to use one's abilities and resources for a more lasting and desirable goal. Thus does the evolution of the mind and emotions proceed.

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In the same way must the evolution of the sexual union proceed. It has already evolved for most of intelligent mankind from mere body level sensual satisfaction to the level of emotional and love involvement. Mere sensual release for most of normal mankind is beginning to hold little lure. Sex united to emotional stirring has become essential. Yet every level must be transcended by a higher one, and the present expression of sexual union where the emotions and love nature are involved is yet fraught with much pain and conflict. Thus even sex united with love and unselfishness toward another is capable of a still higher expression.

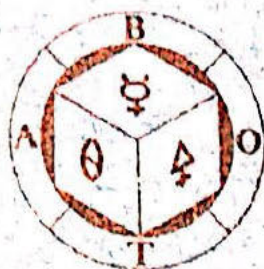
For those on the Path, sexual expression based on an understanding of the energy transfers and reciprocations in union is to be developed. This higher level of expression is based on knowledge of how the reproductive energy which we share with the creatures can bring about the awakening of the higher centers of spiritual perception.

For spiritual aspirants who have already reached the level of equating sex expression with unselfish love and concern for another, a further level of expression is possible. Qabalistic spiritual sex is a higher use of the same energies. It is based on an ever-increasing realization that the love energy is not personal; that human beings are transformers, able to direct reproductive energy toward more perfect levels of expression than most of mankind have ever realized. It is based on a growing realization that love is a universal energy and personal love can partake of the universal. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO.

37



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-seven

(from the transcripts of class lectures by Ann Davies)

The building of the Adytum, or Perfected Temple, includes a willingness to let go of lower levels of relative completion, or seeming perfection, to attain higher ones. Nothing in the realm of Malkuth can or should stay permanently set. It is important for us to consciously express a willingness to transcend whatever may seem complete or perfect to us at present. This keeps us open to receive a higher level of truth than that which may now seem adequate to us. To be able to accept the possibility of higher interpretations of experience than we may now be able to perceive is most important, particularly in the realm of love and union.

In any area of life expression there is always a higher completion . . . always a greater perfection than we have thus far achieved. Throughout this series we have been preparing you to enlarge your understanding of love, union and the sexual energies. From your long devotion to the attainment of wisdom you have seen the necessity for relinquishing merely personal interpretations of experience. To understand the union of the sexes for spiritual development is first of all to keep in constant remembrance its essential divinity, no matter how misused or misdirected some of the ideas and activities connected with it have become.

We must think of sex as an expression of a powerful natural energy which is the very basis for the continuation of life. We know by now that this tremendously influential energy is part of our subconscious inheritance from past eons of development. We know further that man, as the mediator for higher levels of the Life-power, is the potential controller of all natural energies. We have heard many times that we can direct the reproductive formative power for the transformation of our personalities and our circumstances; that we can construct a vehicle able to participate consciously in the evolutionary plans of the One Reality. We know by now that the reproductive energy takes form under the influence of mental imagery. We also know that to use this energy for spiritual development we must always begin with love.

Now, to further comprehend the many subtleties of Qabalistic spiritual union between the sexes, we must understand its meditative qualities. You have heard before that meditation in any of its variations utilizes the reproductive energy. The type of meditation which is developed in sexual union must begin with deep love and concern for the beloved. It is a controlled use of energy wherein the two image themselves as aspects of Chokmah and Binah in union for the purpose of giving birth to subtle forms for the glory of God. Just as in all successful meditations, the two who practice it must enter into a quiet state, stilling the mind, the emotions and the body, so that a higher state of consciousness can shine forth.

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The aspect I now want you to understand with more than intellectual perception is that the energy is not personal . . . the love is not personal . . . the states of consciousness achieved are not personal. We are but transformers for any energy, any attribute, or any power. We bring impersonal attributes into states of relative existence in the world of name and form. As in all meditation, there must be a stillness of personality, such as the Hanged Man symbolizes. Through us — never from us — comes all love, all wisdom, all formation.

All meditational methods are designed to help us become conscious channels for the light of the Ego. Energy is directed upward from the lower centers to the higher ones of superpersonal awareness. In the meditational method of Qabalistic sexual union, the flow of this transmuting energy is tremendously enhanced and multiplied. The personal self becomes one with the beloved; the energies, which each contributed, unite and become one current. The united current of love reaches at-one-ment with the Ego, where there is no separation.

A union which reaches this level of expression becomes a channel for the outpouring of love from the plane of Tiphareth. Love is poured forth, joyfully and in unstinting measure to all of life for the glory of God.

In this transcendent state of union the 'I' consciousness of both the man and the woman are united with the Ego. Together they have succeeded in attuning their consciousness to the level of Briah, the plane of unblemished love and wisdom. Thus can we see that Qabalistic sexual union is a form of profound meditation which leads to conscious awareness of higher levels of the Life-power's self-expression.

In this meditative union it is important to note that the consciousness of the two merge, but not as two personalities. The merging takes place on the level of the Ego, and on that plane there is no separation. The focusing of love toward one individual is necessary to develop power and to achieve an interlacing pattern of energy flows. The purpose of this exalted union is to channel energy from the Briatic level of cosmic love into the planes of name and form and to offer it as a sacrifice to God. Often it is offered for a higher purpose than either of those in union may yet be able to image or comprehend. The two consciously give themselves as vessels for the uniting of cosmic forces.

Here we come to a most important part of the understanding of spiritual union. If the feelings, emotions, images and thought forms are too exclusive, too focused on one another as special and unique, the higher levels of spiritual sex union will not be reached. Over-emphasis on the personality of the beloved will negate the realization that all powers come through personal instruments, and the ability to channel super-personal forces will not come to pass.

We must not lose sight of the impersonal quality of the forces we channel in any form of magic or meditation. Although deep love for

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your mate must be present, over-exclusiveness in love is no less a hindrance to achieving Ego consciousness than indiscriminate use of the same basic power.

Love is a universal force, not a personal attribute. This must be kept in constant remembrance. The practice of spiritual union requires a directing of the love that pours through us to the beloved without holding it prisoner in too personal a form.

In acts of higher union both must guard against a separative love that sees the beloved as unique and distinguished from all others. This is a difficult aspect to explain, but it is necessary for me to point your consciousness toward its solution. Seek the Central Ego in all activities and you will find it also in spiritual union with a beloved who is your partner in seeking the impersonal Self.

Perhaps it will help if we compare the impersonal quality of love with that of consciousness. We have come to realize that although the illusion of separateness is necessary, to know first-hand that it is an illusion makes the difference between a tyro and an adept. So also with separative love. The illusion of exclusiveness is necessary in order to concentrate love toward one individual, but to know first-hand that love really transcends any object we may direct it toward is to prepare ourselves for union with the ALL.

Thus the universal power of love, as it flows through personality, takes on a personal aspect just as does universal consciousness. Just as the illusion of a separated 'I' consciousness is necessary for the development of an individualization that can eventually encompass the whole, so is individualized love necessary for the development of a love nature that can eventually encompass the whole of love. We know that when we reach a certain stage of development, all separateness, love included, will be seen as an illusion. For there is only one Ego, one Love, One 'I' for all of humanity.

To become proficient in utilizing the reproductive energy in meditation does not, as we have said before, necessitate spiritual union with the opposite sex. This is a specialized form of meditation and not the only method for achieving union with the Ego. The reproductive energy is utilized in all forms of meditation. Furthermore, we know it to be the active principle in intellectual processes and creative imagination.

In all our spiritual endeavors to aid in the greater plans for humanity we need practice in weaving our desires into coherent sequences. We also must learn to formulate clearer patterns in the intellectual field. This is the work of Netzach and Hod. The activities of both intellect and imagination are really aspects of the reproductive energy, as we can see on the Tree where the reciprocal path which joins them is that of Mars, a symbol of the sex energy. We can also see on the Tree that the activities of Netzach and Hod determine the

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patterns in Yesod. Through the path of Resh, symbol of the solar consciousness, mental thought forms influence the automatic consciousness. Through the path of Tzaddi, symbol of meditation, the images of the desire nature are impressed in Yesod.

Control and balance in the field of Netzach-Hod is a necessary preliminary for learning to use the powers of personality on the highest possible level. To bring this area into balance, one must learn to continuously offer any personal capacities — intellectual or emotional — for direction from above. Key 1, Mercury, whose sphere of activity is Hod, is one symbol of the enlightened personality acting as a channel for "that which is above".

We have often advised you to image yourself as the Magician, for this truly magical practice will help you to act as a transparent channel for the spiritual forces that 'make the flowers grow' in the garden of the Magician. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 38



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-eight

(from the transcripts of class lectures by Ann Davies)

In earlier lessons of this series we have discussed the idea that attunement with the higher levels of consciousness requires an ability to give completely. Because it is of such importance, I want to elaborate on this need. So many earnest aspirants are held back by patterns of emotional insecurity that hinder their ability to really give freely of love.

One reason I have stressed the principles of the higher union between the sexes is because through its understanding, whether you have the opportunity to practice such union in this lifetime or not, you will find one important key to giving freely; a key that will help you transcend your own personality problems and let the light of the Higher Self, which dwells at the Center, shine forth.

This key is the ability to experience the Reality beyond the personality of yourself and that of another. The uniting of energies which takes place in Qabalistic union, and leads to the experiencing of the universal levels of love, is but a higher phase of all union. We can better any relationship by learning to rise above the intense personality focuses that dwell on the circumference and see not the Center. With this as our intention, all relationships will automatically improve.

However, before we can have the understanding and ability to love others beyond the personality glammers and facades, as well as the failures and faults, we must first love ourselves. This is not egoism, which is most often merely a disguise for self hate. It is reaching for the Divine within and learning to think of ourselves as instruments of the Higher Self. The practice of imaging yourself as a child of God, perfect in essence, will work wonders. It is learning to identify yourself with That, not with the personality level failures, until you have formed the pattern of loving yourself. We are all divine sparks of God, no matter what unlovely behavior patterns we may still be aware of in ourselves. As we reach ever toward the Higher Self within, we begin to find the identical Self in others and build in our consciousness an ever more stable conviction that all egos are the One Ego.

Basically, lack of self love is lack of self-confidence, and certainly the basis of all insecurities. If you have not felt willing to love anyone without reserve, it could be based on the unconscious conviction that you are not completely lovable and that to give love freely would be to open yourself to certain unhappiness because you could not be loved back to the same degree. When you succeed in building true self worth into your subconsciousness by repeatedly reaching to the Higher Self within, you will develop the security to give love bountifully. What you will be doing is dissolving any subconscious inferiority that has been keeping you from believing anyone can really love you.

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Because of your long training and devotion to spiritual development, you actually do express a magnetic lovability that attracts others to you. Spiritual aspiration and the kind of meditational work we do has activated the Inner Holy Planets to where you receive and radiate more of the higher love vibrations automatically. Most of you have probably found that people of both sexes are drawn to you. Despite whatever problems you may still have, you radiate a spiritual aura that inspires others and adds light to their lives. This added ability to attract is part of your responsibility to learn to give freely. Your increased influence over others makes it imperative that you use this influence only to help them learn to love and become whole. As you continue with this work you will find this attractiveness becoming increasingly more pronounced.

However, despite this ability to draw others to you, I realize many of you still suffer from old patterns of insecurity about your own worth. They are based on ancient rejections, hurts and guilts that are not yet transformed in the subconscious automatic levels that color your responses to others. You may feel able to love humanity, to love neighbors and pets and children, but when it comes to a personal romantic love, where your emotions can become deeply involved, you feel compelled to protect yourself from too deep an involvement. So many truly evolved souls have this problem. Their lack of self love impels them to feel that giving too much of themselves will leave them wide open for unbearable pain.

If we think it through we will find that much of this insecurity is kept alive by fearfulness that finds its way into our imagery. We misinterpret the actions and reactions of others toward us and tend to look for a hurt or a slight or a lack of appreciation from those close to us. These fears, disappointments and resentments block our ability to flow love freely to others. They are responsible for the limitations we put on giving and prevent us from being able to participate freely in the universal aspects of love.

To develop security in the personality, learn to live from the Center. As in all else, we do not have to incessantly analyze why we are insecure or what caused it or who. The security will become evident in our lives if we repeatedly practice giving ourselves as channels for the Higher Self which we know to be adequate to our every need. This is the unfailing method for building a sense of security and self worth. Learn to become more and more aware of the Self, the One Ego. This is also the unfailing way to become more and more able to give love and accept love. We all tend to identify too much with the personality. As we learn to shift this sense of identity to the Ego in Tiphareth, the hurts we feel so deeply from others will not be taken so personally. They will no longer be able to send us into a protective shell, afraid to love because of fear that we cannot be loved in return.

In the Eastern methods of Tantra Yoga those who symbolize the divine masculine and divine feminine for each other are often strangers.

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The idea is that they are thus able to enter into an impersonal universal love and an interchange of cosmic energies unhampered by intense personality attachments on the one hand, or the interference of knowing each other's faults too well on the other. But as I have so often told you, deep love is only developed on the personal level. The real heights of love and compassion can only be reached by 'going beyond', or rising up, from an already established deep personal love between two mates.

It is again a matter of compression, concentration and depth. No level of love can be avoided, any more than superconscious awareness can be attained in its true and lasting sense except through an earlier well-developed, well-integrated, distinct personality level development. No impersonal union can partake of the necessary depth of caring. The truly transcendent heights are never reached by obvious avoidances.

In Tantra Yoga the couple are instructed in the proper procedures. They are taught to withhold the orgasm and to approach the union with reverence, as a sacred ritual. Thus they can have a true experience of a higher level of union. But if personal love for each other has not first been experienced at its most intense, the level of love reached will not bring conscious realization of its true significance. This will elude them. To comprehend the significance of higher planes of love and union, so that the principle is grasped for application in perfecting the personality and in giving service to mankind, there must be understanding. To understand universal love one must first experience personal love to its utmost.

It is the same principle as is set forth in all Qabalistic teachings about the development of the perfected vehicles for the One Ego. The stabilized Christ consciousness of a Perfected Adept is attained only after the entire personality complex has been developed to its utmost. There can be no lasting transcendence of personality until it has first been completed.

Key 21, assigned to Saturn, the condensing and thus completing energy, is also assigned to cosmic consciousness. Meditation on the 21st Key of Tarot can help enlighten you on a most important phase of transmutation. Before a stage of growth can be transcended it must first be completed! As we have been told often, in true Alchemical Work nothing can be left out. Through this Work we experience more and we learn faster, but to attempt bypassing personal love out of fear for its pains and turmoil will only hold us back. The development of deep emotions and intense caring about another human being in a love relationship is the essential foundation upon which the true compassion and universal benevolence of an Exempt Adept are built.

Note on the Tree of Life that to reach Chesed, seat of the Master of Compassion, one must traverse the path of Kaph (knowledge of universal energies and cycles) which emanates from Netzach, the personal level of love, emotion and desire. Compassion is the phoenix

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that rises from the burning ashes of passion. All Chasidim feel with us because they too have been through deep personal involvement in some life or another.

The impracticality and imbalance of many of the Eastern and early Christian mystics is the result of having reached certain levels of higher love awareness without having built the foundation of deep, personal, involved lives. Whatever is avoided leaves a barren area in the consciousness. Attaining mystical experiences by the path of avoiding the pitfalls of personal relationships leads to an imperfect, unbalanced awareness. There is no ability for practical application of the energies and heights of ecstasy glimpsed in solitary meditation. Indeed, the Plan for the evolution of mankind cannot be comprehended by those who succeed in reaching mystical heights without sufficient worldly experience. Dreamy mystics who mistake some of the lesser ecstasies for the ALL must ever return until they build, through involvement in this world, an integrated, balanced, completed personality complex.

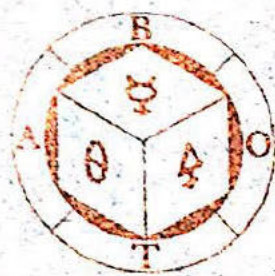
All great adepts, when functioning as personalities, are powerful, integrated, influential personalities. They developed distinct individuality, which they retain along with their continuous awareness of union with the One Ego. Their distinct individuality and personal attributes remain as background tools for use in their service to humanity.

What I am emphasizing here is that you cannot skip the need for personal love to reach universal love. Yet we know that love, sex and marriage are more often than not torn with conflict and misery. Those caught up in the tremendous power of sex combined with emotional intensity are all susceptible to the host of errors and false knowledge in the Yetziratic substance, where we must battle to discriminate between reality and its distorted reflections.

As dedicated servants of humanity we must free ourselves as much as possible from these delusions about sex, union and love, so we can help others find their way. When you are able to give freely from an understanding of the principles of love and union and have at least a partial freedom from being influenced by the negative emotional responses in the collective subconsciousness, then you can begin pouring enlightenment into the world soul. These drops of enlightenment will surely multiply, for although as yet only a few drops in a vast sea of delusion and error, our actions, thoughts and constructive emotions are proportionately more powerful. This is because we are consciously applying knowledge of the power of thought and imagery to help influence humanity toward a more wholesome, intelligent and joyous utilization of sex, love and union. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 39



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Thirty-nine

(from the transcripts of class lectures by Ann Davies)

In an earlier lesson we discussed the problems of a love that is too exclusive. This over-exclusiveness, however, is usually part of the early stages of a love or marriage, before the problems of everyday adjustment inhibit the attainment of spiritual union in another direction. So, although too much emphasis on the marvels of the beloved can be a problem, the dwelling upon personality failings of the husband or wife is an even more prevalent hindrance to the ability to experience the higher aspects of union.

To be able to give and receive the level of love that brings illumination, it is always necessary to transcend the personal. Your personality is not finished, and neither is that of your mate. Yet each of you is an aspect of divinity. Love is the most important requisite; yet many people who do love their mates, or think they do, have a habit of continuously dwelling upon their unlovely qualities.

We must realize that love on the personal level cannot, through the everyday problems of personality, remain at the height of ecstasy that is born of early passion. A deeper, more understanding love must take its place. This quieter love is closer to reality. The early ecstasies of passionate love, though important to experience, must of necessity swing from one emotional extreme to the other because of the concentrated emotion and the sexual energy involved.

The deep love of a long relationship, which has been able to remain free of the more debilitating problems and conflicts, is actually a love which partakes of the higher emotions. It is more of a heart love; a quiet giving and receiving of understanding, of companionship, of service — and a recognized and admitted need for each other. From this kind of relationship, spiritual union can be more easily practiced and understood.

Yet, unfortunately, a deepening love of this nature, that becomes ever more concerned about the welfare of the mate, is not the lot of a much too large proportion of modern marriages. If your marriage is one of the many painfully unhappy ones or one that has lost its luster through boredom because of few mutual interests, there is much that you can do.

As the aspirant, you must act from the almost platitudinous advice that love must be nourished with understanding . . . that love must be willing to give, to overlook slights and imperfections, and still love. Because we have heard this sort of advice so often, it is heard without any real comprehension of what it really entails in practical application. Most of us, as aspirants, are able to excuse failings in friends, in children, even in fellow workers. We pride ourselves on our ability to understand and give love to those with many imperfections. Yet with our mates we excuse so little.

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With our mate we expect to receive at least as much as we give. Most of all, we are miserable if ever our mate finds fault with us. Again, I contend that you must become the more understanding one; it is your responsibility. Have our long years of transmutational work with Tarot not made it possible for us to go more than half way? If your mate cannot express love, it is probably an insecurity that blocks the ability to channel the flow of love energy, as we discussed in connection with developing self love. If your mate becomes irritable and irrational, have you not, in all honesty, been the same at times? And when you are nervous and irritable, didn't you feel that your mate should realize that you were overwrought because of health or other problems? Did you not feel that your mate should understand and sympathize with you?

What I am proposing is that you, as the advanced aspirant, should begin looking for the qualities in your mate that made you love him or her in the first place. You have the responsibility of using — in every moment of your life — the wisdom you have had the privilege of receiving. Even if you both had subconscious neurotic needs at the time of your marriage that were part of the attraction, there was also that in you that loved and accepted. If your marriage was based on earlier neurotic needs, certainly you have overcome those needs to some extent.

By remembering your aspiration to be a channel for the Higher Self in all experiences, you will begin to view your problems from a new angle, and their solution will become more evident to you. Thus the conflicts you have with your mate, any of them, should be considered as opportunities for practicing the unity of all and for seeking the Higher Self in one whose personality is so involved with yours.

The spirit of giving without strings attached will do much to better any situation. It is also important to remember that it is not for you to attempt changing another person. We seek the Changeless within. However, not all marriages are destined to last a lifetime. Your Karmic needs or rate of development may be otherwise. But, with whatever relationship you find yourself involved at the present time, do what you can to act always from your knowledge of the true purpose of personality and all its experiences and interrelationships.

The principles of spiritual union between a man and a woman need not include its actual practice in sexual union if the mate is not in accord. Yet if you learn to act and react after its principles, much can be done to help both of you to a more tranquil, productive life together.

What are the principles? Are they not first and foremost a willingness to channel love energies through your personality? Furthermore, do they not include a willingness to give up something less for the purpose of building something more? Your mate, by the mere fact of being of the opposite sex, will reciprocate energies to some

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extent. Unless your mate is one who is bent on nothing but destructive emanations, and your spiritual awakening has brought you to the point where you have outgrown the need for such suffering, do what you can to re-establish a loving relationship.

Many men and women seem to act after an absolute compulsion to kill the affection of one who loves them. It is based on a deep-seated personal sense of inferiority and worthlessness, as we discussed in the last lesson. These people cannot believe that anyone can love them because they do not love themselves. If your mate has this problem, you can help by doing what you can to develop his or her sense of self-esteem. If you can learn to live from the Center — even occasionally — every situation, every relationship, every experience will have a new appearance for you. You will find yourself able to give love even when it is not deserved.

This does not mean you are to put up with anything and everything. True comprehension of a situation should help you to balance severity with mercy from a sense of true proportion. When something of deep-lasting importance is involved, there are ways of expressing your position adamantly, yet without the emotional anger and hurt that always keeps us from acting as wisely as possible in any situation.

When we make it habitual to refer all our acts and decisions to a Higher Authority within, we will begin to act with more wisdom. From a higher vantage point our decisions will partake of Geburah-Chesed. They will not be the automatic emotional upheavals that result from feelings of intense personal injury and lead to unreasoning verbal retributions, which always make a difficult situation worse.

The patterns for conflict in marriage and sex are so deep-rooted and so powerful in their extent and impress in the collective consciousness of man, that those of you already caught up in these patterns have no easy task. Yet you must begin to free yourselves, for nothing is more necessary as we seek to consciously attain union with the Ego in Tiphareth.

Utilize the principles of spiritual union in all your dealings with your mate. Remember, there is that level in both of you which is eternally united. Our liberation will come through our fitness to serve all our brothers and sisters of the human race. If we omit those closest to us and seek strangers to help before we set our own house in order, our efforts will be of little use to mankind, because they will be tainted with the personal resentment and bitterness we hold toward one with whom we are constantly in contact.

If you retain that contact, for whatever reason, then use the problems it presents to you as an opportunity for demonstrating the magical power of always inviting the Angel of Key 14 to deal with the Yesod aspect of your nature. Use the relationship to release yourself from a too personal involvement in the vagaries or discrepancies of anyone, no matter how serious. When you can stand quiet and still

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within, in the midst of personal conflict, you will find little inclination to pour out resentment for any reason. You will realize that whatever love is being offered to you, however selfish or ambivalent it may be, this is the best that can be given to you at the time because your mate is unable to disentangle his or her conscious responses from the many patterns of error so prevalent in the race consciousness.

This is not condoning. This is not even accepting. It is understanding. With understanding, your reactions can be lifted from involvement in your own personal insecurity and guilt patterns — which we all have to some extent — into the level where there is no blame to anyone. Thus your reactions will not be from the hysterical, unthinking Yesod level. You will have reached a certain ability to view the situation more objectively and wisely.

I have brought these problems out at this time, knowing that all of you do not have such conflicts in marriage. Yet it is, as you know, a great world problem. To understand some of its complexities will help you in your service to mankind. Furthermore, even highly evolved aspirants, because they so often err on the side of mercy and yet are over-sensitive to personal criticism, are likely to still be caught in the suffering and sorrows that are so much a part of our western marriage culture.

The Techniques we have outlined so far should be continued with the definite determination to better a marriage situation that has been unhappy and unsuccessful. The techniques will become more and more meaningful as you continue utilizing the imagery they outline.

There is a sense in which you are in union even when you sit together with your mate and converse, exchanging ideas, problems and activities. Begin at such times to send love energies and image a return from your mate. All human beings continuously give off and receive the dualistic energies. Your imagery can initiate a new, brighter cycle of interchange if you will consciously see your mate as a representative of the cosmic masculine or feminine. No matter what else you may think your mate is as a personality, he or she is also That.

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QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 31



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty

(from the transcripts of class lectures by Ann Davies)

Many of you do not have mates; many more of you do not have mates who share your aspirations; so again I want to impress upon you the idea that these instructions are for all. The dualistic energies of the universe are available to all. The truly important requirement is to free your consciousness of erroneous patterns about sex. Men and women are instruments for the channeling of impersonal universal forces which are present everywhere. When our attitude toward sex is released from error, we can use meditational methods with Tarot to bring about the interchange and reciprocation of these creative energies.

Whatever the method, it is the energy of reproduction, mentally directed, that activates the higher sense organs. All meditational practices utilize this energy. Celibacy can intensify the energy. So can Qabalistic Spiritual union between a man and a woman.

What I want you to understand is that celibacy in itself is not a deterrent to achieving spiritual union with God. When practiced for the right reasons and not as a substitute for what is feared or considered debased, it can intensify energy for the Alchemical transmutational process. The intensification of sexual energies, by whatever method, must not be based on any fear or hatred for the opposite sex — or for the sex act itself. To reach true union with God we must love all aspects of God and all aspects of union.

Thus if your present life pattern is such that you do not have a mate at this time, or if you have a mate unable to participate with you in this knowledge, you can still utilize the universal reproductive energy to attain higher levels of awareness and bring about the perfection of the personality vehicles.

This is an important point to keep in mind. Throughout these lessons we have stressed the importance of overcoming any hostility toward the opposite sex. Subconsciously, as well as in practice, we must be in harmonious relationship with the other half of God. As an advanced Builder linked with the Inner School, whether you are married or single, old or young, you are a participant in a work dedicated to freeing the world soul of the pain, the sorrow, the unspeakable misery and conflict that long periods of misuse and debasement of sex have built into the collective subconsciousness of mankind.

One reason it has been my mission to bring you the principles of Spiritual union between the sexes is because many meditational methods of the past have stressed the practice of celibacy as necessary to reach liberation. The idea behind it was always based on the conservation of vital energy for activating higher centers. This method of conserving energy is one way — but not the only way. The Alchemists of old did

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not stress celibacy because they considered sexual union debased. The misunderstanding of their teachings has been one cause of much error. It has helped put a stigma on union between the sexes. The Alchemists never intended to debase the idea of sexual union. They were stressing the need to conserve sexual vitality. At the period in history when they wrote, there was danger in advocating any form of magical practice; so their teachings were always veiled and enigmatic. Celibacy, for them, did not necessarily mean the refraining from union with the opposite sex. If this alone would bring liberation, then priests and nuns would be adepts, which they are not. It always referred to the conservation of sexual energy and its intelligent direction to higher levels of expression. If one understands the principles, then there are several methods of practice, always based on control and direction of the reproductive energy to the highest possible use one is able to comprehend.

Keep in mind, then, that it is the conservation of sexual energy, directed by mental means, that activates the centers of higher perception. This conservation can be accomplished with most intensity, and with the most profound interchange of energies, in Qabalistic Spiritual union between a man and a woman. Yet if we understand the inter-dependence of the two sexes, love the opposite sex and revere sexual union as an act of holiness, then a celibate life can lead us to the same heights of revelation.

I also want to clarify the principles of Spiritual union for those of you who are married but whose mates are not in accord with your aspirations. If your mate cannot understand the principles of spiritual sex, it is not for you to deny union. This would cause your mate to feel rejected and unloved. You cannot achieve union with God by hurting another who is not yet prepared to understand the methods we have outlined for you.

However, women do have the right to expect a prolonged union. But it is up to the woman to help her husband achieve this. As we know, even proper clinical sexual education is a rarity in our culture. With patience and understanding, a woman can help her man achieve enough control to prolong union and refrain from immediate release. Most men do want to please their wives in sexual expression because it helps them uphold their masculine self-image. But it is often necessary for the woman to help her man understand the importance of extended, tender and affectionate love-making. With prolonged union, the woman can mentally and privately direct the flow of creative energies with appropriate imagery. She must be careful not to let herself feel any sense of resentment toward her mate because he is not able to cooperate with her completely. He is in truth her representative of the Divine Masculine, and the creative energies are ever available for directing and sublimating so long as she pours out her love without any taint of disappointment or dissatisfaction.

For a man with a mate who cannot participate with him in the mental imagery, he can yet prolong the union for her benefit as well as

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his own. He should see that his wife feels physically fulfilled if this is her need. Yet he could conserve and project his reproductive energies upwards, directing them to higher centers of expression.

In the last lesson we outlined the best way to help improve any marriage relationship, however imperfect you may feel that it is. We want you to feel the most responsible for bringing about harmony in your marriage. These subtleties of attitude and practice are difficult to explain in detail for different problems and individual cases. The main idea is that controlled meditation directs energies whether one meditates alone or in union. Mental imagery is the key. If you image according to your understanding of the interchange and reciprocation of energies on all levels, and if you direct the light energy with love and reverence, then, no matter what your situation may be, much can be accomplished.

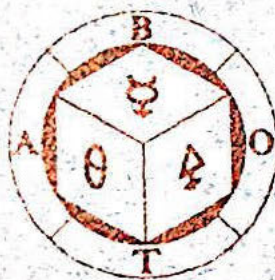
The most important requirement for the practice of Spiritual union without the conscious cooperation of the mate is that one must feel no resentment or superiority. This would defeat the whole purpose. In the final analysis, whatever our present circumstances may be, whatever relationships we may share, if we always keep our consciousness directed toward expressing the principles of unity and love and aspire to be an ever more perfected instrument of the One Ego, we will surely reach the goal.

All the Techniques we have outlined in this series are truly ritualistic meditations which, if you persist in their use, will help you to become a valuable instrument for the channeling of the higher love energies. So, if you use these meditations alone, or in union with one who cannot participate except on the physical and emotional levels, remember that the dualistic energies are always available to us. You will be valuable in the Great Plan by keeping your attitude loving and by refraining from disappointment because you do not have the ideal situation. Believe me, my darlings, the ideal situation is rare as yet.

Our work is to begin transforming the errors in the race consciousness through constructive imagery. You and I are the fore-runners who must plant the seeds of true beauty and harmony between the sexes in the world soul. It is not easy as yet, nor will we be able to detect much difference in the sad marriage situation of our culture in the near future. But each image of beauty and truth we impress upon the Yetziratic substance will help erase some of the error. In time our efforts and the efforts of those who follow us in this work will transform the automatic consciousness of mankind to where it is truly the Pure Intelligence of Yesod, able to reflect love and truth and beauty from the heights of Atziluth and Briah into Malkuth in the world of Assiah. For Malkuth is the Kingdom, and through her alone can we experience the perfection and completion of the Great Work. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 11



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-one

(from the transcripts of class lectures by Ann Davies)

Key 6, The Lovers, is one Tarot symbol for the reciprocity of masculine and feminine energies. In connection with love and spiritual sex, it is related to discrimination or the ability to discern the proper use of higher love energies and their intelligent development and direction.

The number 6 itself means reciprocation or a mutual giving and receiving. We learned to think of The Lovers as the reciprocation between subconscious and self-conscious aspects of personality. As the title implies, it also refers to the reciprocation between a man and a woman. In reference to Qabalistic spiritual union it symbolizes the reciprocation of energies between the pair as a unit and their subsequent united interchange with the Ego level of love and wisdom.

In The Lovers, the serpent or Kundalini power is twined around the tree behind the woman. It is through human subconsciousness (the woman) that control of unconscious images and responses begins to affect the whole personality. The woman in Key 6 is really identical with the woman in Key 8.

The Angel is Raphael, translated as God the Healer. He represents the higher angelic forces that make us whole or complete. Our conscious and subconscious processes of mentation must be in harmony to effect this completion.

Note the Hebrew letter Zain, the sword, on Key 6. It suggests, first of all, ability to dispel inimical entities or forces. In connection with our present study it is a symbol of the ability to dispel inimical states of mind and responses that have been keeping us in delusion, fear and misery. Since Key 6 is related to discrimination, this dispelling of erroneous states of mind is associated with a keen sense of subtle differences, a distinct ability to discriminate between the reality which is the divine essence of anything or anyone and the outer appearance or personality expression.

If we persist in the development of such discrimination, eventually we will create an automatic pattern whereby we can distinguish the Ego within the heart of any man from the personality facade which is his outer appearance. Then we will not be so easily swayed by the negative responses and reactions of others. We will be better able to withstand personality level turmoils and not let them determine our responses and reactions to others. Incidentally, in this connection we must remember that all patterns are not to be dissolved in subconsciousness. It is through constructive patterns, or the 'work of the moon', that we eventually perfect our personality, transforming it into a fitting vehicle for the expression of the Higher Self.

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In earlier lessons about Key 6 we associated the man with the self-conscious initiating faculty of mind and the woman with the subconscious elaboration of seed ideas. This association, we must remember, is reversed on different levels when applied to a man and a woman. On the emotional image-making level, for instance, the woman initiates or projects. On all levels, when the interchange is harmonious, love and integration are the result. This same reciprocity in inharmonious relationships is the basis for hate, separation and conflict.

Our aim is to bring all aspects of our personality complex and all our relationships with the opposite sex into balance and harmony. The Angel Raphael is the source of the healing vibrations of love and compassion. On the Tree of Life, Key 6 is the path of the Disposing Intelligence which links the Divine Soul in Binah to the Ego in Tiphareth. The angel in Key 6 is really a symbol for Neshamah, the Divine Soul, source of Supernal love and all higher intuitional guidance.

Yet Raphael is also archangel of the sphere of Mercury, symbol of the cosmic energies that express in human personality as intellect, the faculty which distinguishes and differentiates. Key 1, Mercury, in Tarot is the Intelligence of Transparency which links Kether, seat of Yekhidah, the Only One, with Binah, the Great Mother. Thus we can see that the Divine Love of Binah emanates from the Crown through the path of Transparency, which is the source of all the awareness, the intelligence, the understanding and perception which express through the individuality of man.

As the angel of Hod, the Perfect Intelligence, Raphael symbolizes that which eventually brings all things to fulfillment and perfection. The whole of the symbolism of Key 6, if you will recall earlier studies, is a portrayal of the Alchemical transmutational process; the 'work of the sun and moon with the aid of Mercury'. The man is the 'sun' aspect of consciousness, source of our feelings of self-awareness. All separated egos or suns are instruments of the Central Sun, the One Ego in Tiphareth. The woman is the 'moon' aspect of consciousness, the impressible 'material' which the angel perfects and purifies so that eventually this First Matter of the Alchemists can reflect the intuitional guidance of Neshamah to the conscious mind. The powers of the sun and moon within our personality are the workings of universal energies expressing through us as conscious initiating power and subconscious reproductive power.

It is through harmonizing and perfecting these currents that we begin to express higher guidance and become ever more valuable instruments of the Ego. The harmonizing is the work of Mercury, because we must be continuously alert and discriminating as to what we accept and act upon from the conscious level. The ability to receive the impressions of guidance from the Higher Self through subconsciousness is dependent upon freeing it from errors of thought and action in waking existence.

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The Emerald Tablet admonishes us, "Thou shalt separate the earth from the fire, the subtle from the gross, suavely and with great ingenuity." This is the office of keen discrimination. It is the work of regulating what we let our intellect dwell upon; it is the work of freeing the automatic level of our consciousness so that it can fashion patterns for the reception of guidance from the higher aspects of intelligence and intuition.

When we begin to correctly discern the true office of our self-conscious awareness (the sun) as a channel for the One Ego, and the true office of our subconscious activities (the moon) as the substance upon which higher guidance can be actually incorporated into our vehicles, we will bring the needed harmonious interchange of energies into expression in our personality life. This inner harmony is what is pictured in Key 6. The same principles are the basis for the establishment of harmonious relationships with other human beings. For when we act as willing channels for the Higher Self, then everything, everyone and every circumstance of our existence will be seen as the 'material' upon which higher guidance can become manifest in our lives.

The nudity of the two figures alludes to their freedom from delusions about personality. We all tend to identify ourselves with our emotions, our responses, our ideas — all of which are the outer vestures of the 'I'. These false identifications bind us like the man and woman in Key 15 are bound. Meditate on Key 6 and Key 15 together and you will see how Key 15 is a caricature of Key 6. This freedom from delusion about ourselves and others is the fruit of discrimination and is the basis for the establishment of the inner and outer harmony we seek. Note that the bringing about of harmonious reciprocation requires the use of the sword of Zain. Mercury is the ruler of Gemini, astrologically associated with Key 6. Mercury symbolizes the conscious interpretive mind, and discrimination includes the correct interpretation of everyday experiences.

In these lessons we have been stressing the need for interpreting all experiences and circumstances in the light of our knowledge of the true purpose of incarnate existence. This means keen discrimination and alert awareness of the underneath basis for conflicts and dissension with others. This does not mean that you are necessarily at fault or that you can always change the negative reactions of another. But if you learn to take into consideration the undercurrents of habitual negative response in those close to you, you can determine to refrain from reacting to them and thus further stimulating the negative interchange.

When we begin to erase the conflicts between our own higher ideals and the subconscious patterns that keep us from living up to them, we will also be helping to heal the wounds that cause our conflicts with the opposite sex. Inner conflicts, or a cleavage between that which we should like to express and that which we are able to express, is what causes so much of our mental anguish. We find it difficult to live up to

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the perfection we have experienced in moments of meditation and illumination. This is because we are still too susceptible to race error. That is why continuous discrimination is so important. We must be ever on the alert and refuse to accept or act upon error from any source — conscious, subconscious or from another human being.

The open receptivity of the two figures to higher guidance is the result of right discrimination. It is the result of freedom from personal identification with traits or emotions or even talents. All such identification tends to deepen our sense of separateness. We are transformers of universal energies. The more clearly and patiently we practice imaging ourselves as such transformers, the more our conscious and subconscious modes of mentation will work in harmony and become openly receptive to the Angel. No matter what others say or do, this inner harmony will help us to interpret correctly, and then our relationships with others cannot help but reflect this harmony, for they are in very truth of the same order.

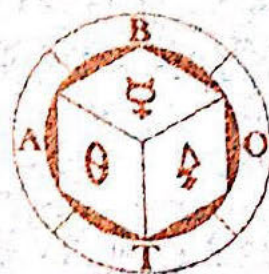
The man in Key 6 is the solar current of the Great Magical Agent. This solar current is the true source of our feelings of self-conscious awareness. The woman is the lunar current. She holds the key to the fashioning of matrices which are able to receive higher guidance from above and incorporate the heavenly wisdom into the several vehicles that make up our personality complex.

Remember, again, that the Angel Raphael is really the Divine Soul of the Supernal Binah, source of all intuitions. The Disposing Intelligence which emanates from the heart of the Great Mother is thus seen to be the channel through which love and understanding awaken the personal ego to its identity with Ben, the Son who is one with the Father.

In the next lesson we will outline a meditational technique with Key 6 which will give you a practical method for establishing the inner harmony that prepares you to receive the benedictions of the angel above. Through your understanding of the law of correspondence you will be able to see how the meditational technique with Key 6 can also prepare us for that harmony with the other half of God that will eventually lead us to direct participation in the eternal union between the Divine Masculine and Feminine principles of God. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 42



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-two

(from the transcripts of class lectures by Ann Davies)

In this lesson we will outline a meditational Technique with Key 6 to help us establish the harmony it symbolizes. The true basis for all harmonious interchanges with others is continuous remembrance of the oneness of life. When we begin living from knowledge of the unity of all, we will give love to all, because we will know that there is no real separation anywhere.

Yet we must recall that Key 6, our symbol for this lesson, is associated with Zain, the sword of separation. Living from knowledge of essential unity does not free us from a need for discrimination in personal relationships. The sword of Zain is ever present in 'this world'. In a sense love, just as wisdom, must be given with discrimination. We channel the impersonal energy of love to all, but discriminate in the giving of direct personal love to others. We must come to realize that some people cannot take too much love. We have learned to associate the 'casting of pearls before swine' with the futile attempt to give knowledge or wisdom to those unprepared to receive it. In the same way we can err by attempting to direct higher love energies where they cannot be received.

In earlier Techniques of this course, part of the imagery was directed toward pouring out love to life without differentiation. By pouring it out to life in this manner we leave the reception of these energies to those who can respond to them. We become willing channels for the power of love so that its integrating influence can permeate the total substance of life. Thus do we help others catch the first glimmering of divine beauty and love, which will eventually lead them to consciously seeking the path of enlightenment.

We are in a most critical period of planetary evolution. The whole success of this intensified training process, this experiment in accelerating the evolution of mankind, is dependent upon sufficiently transforming the world soul. This transformation will be the result of an almost continuous flow of the love and unifying energies into the collective consciousness of mankind by all who have caught even a glimpse of the Plan.

The part played by discrimination is in being careful when directly focusing these intense love energies on another human being or group of human beings. Whether out of personal love, or even out of a compassionate desire to help another, a too free giving of love, without due care and consideration, could react on us unfavorably. Those who are not prepared to receive such energies will turn and rend us.

Some loving souls, out of indiscriminate compassion, direct the love and unifying energies too low. For instance, if we focus intense

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loving vibrations in an effort, say, to reform an habitual criminal who is not yet a balanced, organized personality, the effect would be harmful both to ourselves and to the one we hoped to help. The too powerful energies would not be received as love by one who could not attune to them, but rather as an over-energizing of the lower centers. This could throw the one who was the object of these energies into even more emphasis on his already anti-social patterns. Such as these we leave to the All Wise Ego. Eventually they will be helped by the love and unifying energies we pour into the collective consciousness of man.

The love we send out in our meditations can be picked up by those who are prepared. They, in turn, will step it down, so to speak, for others who are able to receive it in a slightly less intense or concentrated form. Thus you should realize that the reception of intense love vibrations, just as the reception of truth and wisdom, is an aspect of the hierarchical method of dissemination. We receive love which has been channeled to us from higher sources by those ahead of us on the Path. We become channels for its reception by those a little less prepared than ourselves. They in turn, consciously or unconsciously, send it out in a less intense form for reception by those a little lower on the ladder of development.

In this way the highest, most intense divine energies eventually reach all of mankind in a 'wattage' they are able to utilize. In this way, also, all men are gradually prepared to step up their level of receptivity to the always available, forever emanating divine energies of the universe.

As all of us together use these meditational techniques, our images of love energy and unity will become distinct patterns in Yetzi-rah. Those on the verge of a higher attunement will receive them as a seemingly personal perception of truth. This chain of enlightenment can reach all the way down to the human beings most caught up in error and misery. We know that our thoughts and emanations are infinite and omnipresent. This is literally true. As each of us does his part by imaging as much of the truth about love and union and the reproductive energies as we have been able to comprehend, we will be as a beacon of light for someone who is ready to receive enlightenment.

In channeling love to mankind it is well to remember that often even those who seem to be materially well off can be in need of, and ready to receive, these unifying energies; those who are intellectually well-endowed can be spiritually impoverished. It is for us to help alleviate this spiritual poverty. We can do the most by directing the unifying energies toward all those who are in despair and searching for relief from the miseries and torments brought on by errors about sex, about true values and about all inter-relationships with others.

Seek to send love and light to those on the verge of turning their backs on mere self-seeking and empty pleasures. As they become able to respond to the thought forms of love and unity we image for all, they

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will begin awakening to true spiritual values and feel a need to direct their energies toward solving the problems of world humanity in whatever way they can. As poverty, hunger and lack of opportunity for mental development are thus alleviated throughout the world, more and more of mankind will become integrated personalities, able to receive these higher energies more directly. Eventually all men will respond directly to the unifying forces of brotherhood and spiritual love. Then the world will be transformed into the place of beauty, co-operation and harmony that it is destined to become.

In our Techniques we intensify love energy through right imagery and a harmonious interchange of the dualistic energies. Then we send these images of light and love to all who can receive them. I have emphasized this sending of love to life in an effort to help you realize that these techniques are not just to free you from your personal error; they have a much vaster purpose. You are a part of the Plan for the upgrading of the total consciousness of humanity. You may see little visible change around you because this work cannot be judged by hours or days or years or even lifetimes.

Enter into these meditations with reverence, give with love, image with aspiration, and you will eventually know that what you are a part of is really the Higher Self within, bringing you to direct union with the One Ego where all humanity is one. Then you will also KNOW that all you do is for that One and by that One. Herein lies the purpose and the perfection of the individualized self.

MEDITATIONAL TECHNIQUE NO. 12

Have Key 6 before you and meditate upon its imagery for a few moments. To establish rapport with its symbolism, intone the note D and visualize yourself flooded with brilliant orange light. Now image yourself as the figure which corresponds to your sex. The other human figure can be either the one in the Key, as the representative of the other half of God if you are single, or you can image the other as being your mate. The important thing is to feel an interchange with the other figure; an interchange of warmth, harmony and love. In an earlier technique you learned to image this rapport as a light substance circling between the two figures in the form of a figure 8. Again establish this harmonious interchange with the opposite sex. Visualize light energy flowing between the two of you, permeating and uniting you in the reciprocating energies of divine masculine and feminine vibrations.

Having visualized this flow of energies between yourself and the other human figure, you are now ready to image a reciprocation of energies between the two of you and the Angel above. The Angel is the source of all higher love and creative energies; He is the Healer of all wounds, the completer of all imperfections. Image the Angel above you pouring out light and love energy. The stream of light energy begins from His left hand, as you back into the Key, crosses over to the woman, floods her with light, then streams from her to the man, where it crosses over again to the right hand of the Angel and completes the figure 8 by returning to its point of origination in the left hand of the Angel.

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You now have the circulating energy between the two figures, plus the stream of energy which goes from the left hand of the Angel, over to the woman, through the man, and back up through the right hand of the Angel to his left, completing the circulation of energy in the form of a larger figure 8. As in earlier visualizations, it is even more intense if you can stream the light and love energy in two directions. One stream is now circling from left above (the left hand of the Angel) to lower right (the woman) around through lower left (the man) to upper right (right hand of the Angel) and back to upper left. Try to now image an identical stream of light going in the opposite direction, beginning at the upper right, around to the man at lower left, over to the woman at lower right, up through the left hand of the Angel, completing the figure 8 at the upper right. Establish the first energy well in your visualization before adding the second, opposite energy.

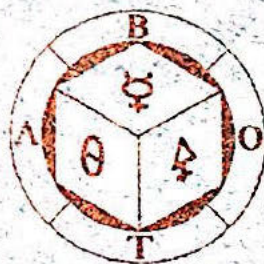
As you image in this manner, keep at it until you begin to feel the energies heightening you, exalting you, filling you with a sense of love that overflows from personal love to universal love. It will if you persist. It cannot help but overflow into another dimension of love and compassion and concern for life such as you have not experienced before.

Now send this love energy out to all who are yearning to understand. Send light and harmonious vibrations to all those on the verge of knowing, who are seeking release from the torments of disillusionment, futility and conflict. Send out this love, that we have intensified together; send out these healing rays from Raphael to help plant the seeds of love and brotherhood in the Vital Soul, for all to accept as they can.

This energy is filled with healing currents for the sick and sorrowing minds of mankind who are so plagued with errors and guilts about sex and the reproductive energy. This healing light will surely illuminate someone in pain and start that someone on the path to enlightenment from wherever he may now stand. This love energy will permanently alter the astral light and the harmonious vibrations will become available for all. Our images of love will add to the light which alone can dispel the darkness and error in the mass subconsciousness. As you send it out, keep in mind your harmonious relationship with the other half of God. This is the image we must ever impress. As you give this image of love and harmony between man and woman to life, your personal relationships will surely begin to express this harmony. The more love and harmonious imagery we give to life the more we receive and the more transformed our lives will become. For it is always true that light or love in extension is the giving that invariably makes room for more. ##

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LESSON NO. 43



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-three

(from the transcripts of class lectures by Ann Davies)

Qabalistic Spiritual Union can be the method used for intensifying the higher energies that complete personality. Although the path to liberation through this direct interchange of masculine and feminine energies is open to the few at this time, we must remember that any path to liberation, by any method, has never been open to the many.

The basic requirements behind the practice of Qabalistic Spiritual Union are the same ones that are necessary for the perfection of personality by any method. There must always be a relative freedom from any reactions of shame or guilt about sexual union, and freedom from hostility toward the opposite sex. There must also be a definite aspiration to utilize creative energy in ways that will serve the requirements of evolution.

In our meditational work with the Tarot Techniques, we should direct the healing energies to some of the specific problems of mankind that cause so much pain and unrest. One such problem which highly developed human beings can have, is that of being attracted into intimate relationships with partners who express sex on a rather low level. Such an attraction is the result of a yet untransmuted affinity for ancient patterns of sex evil. Because these people have not yet outgrown the affinity, subconsciously they correlate sex evils with ecstasy, and their enjoyment of sex becomes actually dependent upon feeling that they are being somewhat evil.

This problem of needing to feel sinful to enjoy sex is usually rationalized into the more acceptable idea that one is sort of sacrificing himself — or herself — to lift another out of the grime. As we mentioned in an earlier lesson, you cannot give anyone a level of perception or a level of love that they are unprepared to receive. In reality, those who rationalize this unhappy correlation between sin and sex as a need to help another, do not lift the other perceptibly, but they do degrade themselves. However, if they are on the Path, the inevitable and swift repercussions will soon awaken them to what they have been doing.

We should also direct our healing vibrations, while meditating with the Tarot Techniques, to all those who are caught up in the pain of a dying love which they felt certain would last for a lifetime. As they seek relief from sorrow, the love we send out can help them gain an enlightenment that will begin freeing them from an overdependence on personal emotional attachments. Yet, we must remember that such experiences are essential. Anyone who has the ability to attune to the higher love energies has been through the heights and depths of passionate love many times in many life experiences. Compassionate concern for others is the result of feeling with others.

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Before we can attune to the higher love currents we must know what it is to be caught up in the sulphuric passions of an all-consuming personal love. Only through direct experience are we able to feel with others when they are going through the heavens and hells of extreme emotional involvement with another human being. When we can feel with those in sorrow and disillusionment, it is because we remember how such love feels and how all-consuming it can be. Feeling with others is the expression of true compassion.

Then we are ready to experience a new understanding of love, a love that can express in a personal relationship but is not limited by a fixation on the personality level. A fixated personal love demands of the beloved an unrealistic selfish idea of perfection that could never be satisfied for any length of time. It could never be satisfied for long because it is based on illusions which fade when passions cool, as they inevitably must. Everything has its cyclic ebb and flow, and passionate love, by its very nature of extreme involvement, must find equilibrium.

This is a hard truth for many a romantic who has been exalted with the poetry of one love for all eternity and entranced with its beauty in the literature of the world. Yet we must come to see that love cannot remain continuously passionate. Intense attachment to another human being, no matter how romantic it may seem, must be seen as an aspect of the delusion of separateness.

Yet again I hasten to reiterate that this does not mean we should give up loving personally! Just as the direct experience of One Ego for all humanity does not destroy one's ability to function as an individualized ego, so comprehension of the universality of love does not destroy one's ability to express it to a personal love. Those who have attained to direct union with the Ego in Tiphareth retain individual affiliations and affections while functioning as a personality. Knowing the unity of life first-hand does not erase our consciousness of individuality. Neither does awareness of universal love erase personal affections.

It is only the delusion from which we must free ourselves. When we keep in mind that all separated personalities are non-existent on the level of the Ego, we will no longer be slaves to personal attachments. But at the same time we should see that it is a necessary illusion which serves evolution. Just as we act as if we have a personal will and a personal ego, so we act as if we have a personalized love. Then, although the illusion continues, the delusion that binds is transcended. We keep remembering, while we work within the restrictions of incarnate life, that there is no real separation. Finally we will come to a stage in our development where even though we may have a personal love whom we cherish as an individual and to whom we give our deepest affection and devotion, we will still realize that just as there is only One Ego, there is only One Love. On the plane of the Ego there can be no experience of separated love because there are no separated personalities. If we are to prepare for the experience of the unity of all, we must include our love in that ALL.

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When we finally experience the consciousness beyond individuality, we will be able to attune our consciousness to a higher understanding of love. This higher love can be experienced and expressed through an individual love. Personal love concentrates the love energy, and concentration, in any aspect of life, develops its perfected expression.

Our inter-relationships with others, despite all their sorrows and conflicts, make up the field of labor where distinct individuality develops. Only from the level of distinct individuality can our consciousness eventually expand and become aware of the higher dwelling places of the soul. Expansion of awareness is the result of gaining self-conscious control over the forces of personality which have been brought first to the stage of distinct, integrated expression. As we enter the Path, the Ego level of us must gain control over the intellect in Hod, the desire nature in Netzach, the automatic consciousness in Yesod, and the physical body in Malkuth. Our personal evolution depends upon this ever-increasing ability to control the forces of personality while functioning on the physical plane.

Some people have the erroneous notion that the physical senses must be transcended. In reality, our physical senses are wonderful tools when properly utilized. It is through the senses that we can become aware of the deeper significance of all that is a part of our environment. We must not think of sensory experiences as evil in themselves. Any unbalanced, excessive dependence upon them, or a separation of the sense life from spirituality, is what causes the problems.

When we learn to dedicate our use of the physical organs of perception to the service of the Ego, then the sense life can become the Divine Sensitivity, able to register hitherto unperceived vibrations that give us conscious awareness of higher planes.

What I want to emphasize here is that in order to sense higher planes, we must have first developed keenly aware, alertly awake physical senses. The higher arc inner sense perception is the fruit of distinct physical sensuality. The psychic sensitivity of most mediumistic types today is a left-over from an earlier arc of development, and not at all what we seek. The kind of inner sensorium which is able to experience all planes from physical to spiritual is another matter.

If we are to develop the inner faculties required to register higher levels of consciousness, we must have physical senses that are distinctly aware of what is going on in the environment; physical senses that can register awareness of slight differences between seemingly similar forms, sights, sounds, tastes, smells, touches and feelings. Through such concentrated awareness of all that we can perceive with the physical senses will eventually come the awakening and full expression of the inner senses.

Only by first becoming alertly aware on the physical plane will we be able to trace the correspondences that reveal the true significance

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of our budding awareness on the inner planes. Thus to gain dominion over the sense life means that one must first have keen, delicately aware, physical senses. Before we can transcend the limitations of the outer life, we must have first developed the senses to their outer perfection.

We begin by learning to see all things of this world as distinctly as possible, while keeping in mind that sense perceptions are not the whole. Any sensual perception, taken by itself, can be misleading. By thus learning to use the physical senses distinctly, but at the same time taking their limitations into consideration, we prepare ourselves for the eventual dominion that leads us to higher levels of awareness.

It is for us to bring spirit into matter. Birth into the busy Western world indicates that our path of development, for this incarnation at least, is to function as a channel for spiritual energies while being impacted by the concentrated appearances of this world. It is for us to experience higher levels of wisdom while toiling within the field where conflict, misery, poverty and error seem at times to inundate us. Only thus can we become a fitting channel through which the higher energies can pour into Earth.

There may be times of despair and depression; times when all seems to be too much for us; times when our aspirations seem to wane and our hearts are heavy; but somehow we know that the cycle of seeming darkness will soon pass and a cycle of light, more brilliant and more illuminating than any we have seen before, will inevitably take its place. ##

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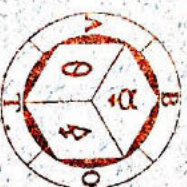
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QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO.

44



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-four

(from the transcripts of class lectures by Ann Davies)

In the last lesson we discussed how important it is to understand the significance of the physical senses. I want to elaborate on this aspect of knowledge to some extent and relate it to the principles of spiritual union. The symbolism of Tarot Key 9 can help us grasp this deeper understanding of the senses. It is assigned to the sense of touch which, as you learned from earlier lessons, is the primal sense from which all the other senses are derived.

Let's briefly review some of the attributions of this Key. It will help prepare you to receive a new level of understanding about it and a new comprehension of the physical organs of perception. Key 9, attributed to the sense of touch, is also associated with the function of coition, which is the biological term for sexual intercourse. This correlation is understandable, because in coitus, or sexual union, the physical sense of touch is experienced at its most intense.

Yet this same Key shows a lone hermit on a mountaintop as its central figure. Besides this, it is astrologically assigned to Virgo, the sign whose name refers to virginity. This apparent paradox, this puzzling correlation between coition and virginity, can help us to comprehend a new aspect of truth. Why is it that a Key related to Virgo, the Virgin, and a solitary hermit is also assigned to coition? Tarot always teaches in and through subtleties so as to help us break down fixed ideas to which we tend to give automatic assent. Through meditation on unusual correlations, such as this one, we can learn to recognize basic similarities between activities that seem to be contradictory.

Recall that touch is the primal sense and that in the simplest organic structures this sense alone is present. That is, primal organic forms which have no other sense have this basic sense through which assimilation of nutrients takes place. Note here that assimilation is the bodily function related to Virgo as ruler of the intestines.

The process of cell division requires assimilation, or the taking in of nourishment. That is, cellular reproduction, which could be called asexual or virgin reproduction — a process our cells engage in every day of our lives — is accomplished through the assimilation or integration of materials of a slightly less complex form. Yet the assimilative process itself is accomplished through the workings of the same laws of magnetic attraction that govern sexual reproduction. This is one tie-in between Virgo and a form of reproduction that is dependent upon assimilation through the sense of touch.

This cell growth by division is the basis for the continuously more complex organization of these basic units of life into groups of cells which finally culminate in the physical vehicles of animals and men. The most complex organic system of all is that of the human

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nervous system and brain. Actually, the nervous system, which functions through the sense of touch, is an extension of the brain. In man the brain is the instrument of self-conscious mentation. Note here that Key 1, Mercury, Intellect, is the ruler of Virgo and that Mercury is also exalted in Virgo.

The other senses are all really variations of this primal sense of touch. Taste discrimination is the result of 'touches' through the nerve endings in the taste buds. Smell discerns the differences between various scents by 'touching' the gaseous vapors with the nerve endings that are the delicate cilia of the nose. Thus we 'touch' food with the nerve endings in the taste buds to distinguish tastes. We 'touch' scents with nerve concentrations in the nose to distinguish scents. All of these distinctions are made possible, it is important to remember, by the interpretive faculty, assigned to Mercury, ruler of Virgo. In most animals it is still at a more or less unconscious or instinctual level, but it is nevertheless an aspect of interpretation, a learned skill. In the lower forms of life the interpretive faculty is limited to distinguishing between friendly or hostile, poisonous or nutritious elements in the environment. Yet this is an aspect of the intelligence of nature and correlates on the lower scale with the intellect of man.

The sense of hearing is of the same order. Vibrations set up in the etheric atmosphere of the earth 'touch' nerve endings inside the ear that proceed to send a message to the brain for interpretation as a certain sound or combination of sounds. Sound, then, is another specialized form of touch which serves to further extend awareness of the environment.

Sight is also derived from the sense of touch. The vibrations of light set up in the ether of space 'touch' the pupils of the eyes which are sensitive to registering the different rates of light vibrations. These, in turn, are then interpreted by the brain. There is a way in which everything that you experience can be thought of as a special perception of one basic sense. All the five senses really perceive by touch. From all this you should realize that the interpretive faculty of Mercury, Key 1, ruler of Key 9, is essential in the workings of any expression of this one basic sense.

Touch is not limited to sensations we receive from our environment. The subtle perception of sensations beyond the five physical senses is what is usually referred to as telepathy. This is essentially an ability to 'touch' or be receptive to the finer vibrations of nature. This inner touch is the basis for all other inner perceptions. When we are able to perceive beyond the physical plane it is because we have established a 'contact' or rapport with the inner planes. We are 'in touch' with them.

In earlier lessons we have discussed Qabalistic spiritual union between a man and a woman as one method for gaining the ability to become attuned to higher levels of consciousness. In this prolonged,

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reverential interchange of energies the level of sensual perception is raised from the physical organs of reproduction to their higher counterparts. This higher usage of sexual union, it should be noted, is a specialized form of coition and it requires a specialized usage of the sense of touch.

However, we must remember that the ability to contact other planes of awareness has its primitive as well as its higher arc expression. Many primitive races have a left-over psychic receptivity which, as we stated before, is not what we are seeking. Higher arc inner perceptions are the result of first having gained dominion over the physical senses. Such dominion is itself the result of having first concentrated attention through the physical senses on the things of this world. This is the constructive way to begin seeing into all things. A keen ability to distinguish subtle differences between similar things in this world develops positive discrimination. Without such discrimination, any inner plane experiences or sensations are likely to be interpreted wrongly and bring about the astral delusions and enchantments that so hinder spiritual progress.

What I want to emphasize here is that intelligent use of the physical senses and accurate interpretation of their reports by the conscious mind is the essential groundwork for intelligent use and accurate interpretation of reports from the inner sensorium, which our work is preparing us to bring from latency into active manifestation.

The Hermit portrays the culmination of the sense life. He is one symbol for a Chasidem or Compassionate One. He has mastered the sense of touch, for compassion is the result of an inner rapport or touch with the feelings and emotions of others. The Hermit further portrays one who is receptive to subtle vibrations from the higher planes. A Master of Compassion does not dispense with the use of physical senses; rather He exercises dominion over them so that they serve his higher aspirations.

Let us now return to the relationship between coition and the sign Virgo associated with the assimilation of nutrients. Assimilation is a form of receptivity; it is an expression of magnetic attraction that results in the combination or integration of one substance with another. In our course on Alchemy you learned that the assimilative process works through the same laws of magnetic attraction that also find expression in sexual drives. This correlation is symbolized in Key 9 by the six-pointed star in the Hermit's lantern and by the attribution of coition to the letter Yod.

The functions of the Virgo region are the complex activities of digestion which take place in the small intestine. Chyle is the form that nutrients take at one point in the process. From it may be extracted subtle essences always present in food. Chyle is called the Virgin's Milk by the Alchemists because these subtle essences are pure and free from any attributes related to the vegetable or animal form from which they originated, yet still untouched by any subsequent assi-

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milation into a new form. This virgin substance of the Alchemists — this purest liquid gold — can be assimilated in superabundance through self-conscious intention. When the bloodstream is charged with a superabundance of this essence from chyle it can magnetically attract — hold and fixate — extra light energy, extra undifferentiated consciousness, from the atmosphere, which is taken in through the lungs by proper breathing. Then, as the process of assimilation continues, these united essences become incorporated into the cellular consciousness, gradually transforming it into an instrument of spiritual perception. It is important to remember that the volatile essences from the atmosphere cannot be held or fixated unless those from food are present in the bloodstream.

The self-conscious suggestions are accomplished through the use of mental imagery that sees light energy filling the body, coursing through the veins, entering the cells and transforming the cellular consciousness to a higher vibratory rate. Eventually the whole body will be so flooded with the light of a higher and more powerful current of energy that the center of spiritual vision in the brain will open and conscious union with the One Ego in Tiphereth takes place.

In this bodily assimilation, the subtle essences from food are an aspect of the feminine principle. When they are present in the bloodstream they magnetically attract and hold the volatile spiritual essences from the atmosphere, which are an aspect of masculine energy. In ordinary assimilation the subtle essences from food are only partially extracted, so that they are not present in sufficient strength to attract and unite with the volatile spiritual energy from the atmosphere. Thus, most of the vital energy is wasted or cast aside. Note the correlation in this process with the wastage of energy in ordinary sexual union.

The self-conscious mind, as we know, can initiate definite forms of subliminal activity by giving suggestions which become patterns of action for the subconscious mind. It is by repeated suggestions, particularly through mental imagery as suggested earlier, that more intense rates of light energy begin to be assimilated into the physical vehicle.

Remember, we noted that the assimilation of nutrients in the digestive process is accomplished through a type of magnetic attraction and a uniting of energies that corresponds to the attraction and uniting of energies in sexual union. Key 9 shows us plainly enough that there is also a correlation between the Alchemical consciously directed process of assimilation, wherein higher spiritual energies are incorporated into the vehicle, and the practice of Qabalistic sexual union which includes the conscious direction of the united energies to a higher level of expression. Both processes assist in the perfection of the vehicles of personality which leads to the completion of the Great Work.

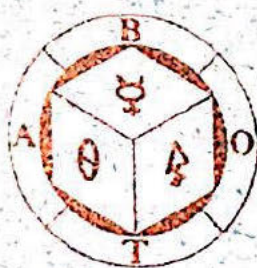
Thus we should see that the uniting of the dual energies, whether between a man and woman in sexual union or between the solar and lunar

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currents in the process of assimilation, must be consciously directed through mental imagery to express on a higher level. This union of energies dedicated to a higher plane of expression is what gives birth to the higher consciousness, or union with the Ego, and eventually unites the Ego to Yekhidah in Kether, the Solitary One who stands awaiting our return at the pinnacle of the Mountain. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO. 45



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-five

(from the transcripts of class lectures by Ann Davies)

In this lesson we will outline some practical experiments and activities that should help you to begin registering sense impressions with more accuracy and detail. Remember, the senses are perfected by attentive use. Concentration is essential if we are to bring them to the state of completion portrayed by the Hermit.

The perfection of personality, which is the goal of the Great Work, is dependent upon the way we interpret the reports that come to us through the physical senses. We all realize that the same outer stimulus can be subject to a wide variety of interpretations by different people. Even the same report can bring a different response at different times from the same person, because of variations in the state of his emotions, thought processes or physical health.

Yet it is less than accurate to say that all sense reports are essentially unreal. It is true that the interpretations we make are usually based on only a small portion of the true nature of anything. It is also true that even this small portion of the whole which the physical senses are ordinarily able to register, is misinterpreted and further restricted by our level of acquired knowledge and development. Thus all sense interpretations are admittedly conditioned in some way or another, but they are not unreal in the way of being merely an illusion, a dream or Maya, as some teachers of the works of Eastern Adepts have given their students to believe.

The gross material idea that what the senses report is all that exists is the result of forming conclusions from half-truths and partial knowledge. In the same way, the idea that all we perceive through the senses exists only in the personal consciousness is also based on half-truths and partial knowledge.

We begin to understand the deeper significance of our perceptions of outer phenomena when we realize that reality, just as truth, is necessarily relative. To be useful to us in our search for liberation, the essential nature of anything must first be interpreted within the framework of physical existence and must take the purposes of the evolutionary process for the human race into consideration.

Tarot symbolism is a device designed by the Adepts of the Inner School to help us gradually begin interpreting the reports of the physical senses from a wider vantage point. With Tarot we acquire a storehouse of ingenious symbols that influence our interpretations of sense reports. The subconscious associative faculty automatically aligns sense impressions with the predominant correlating image in our storehouse. These correlations are ordinarily based on past patterns of association. For instance, if a sense impression activates an old trauma through association, the interpretation will be colored by that trauma.

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What we want to accomplish is to make the constructive images of Tarot the predominant ones. Then they can influence the subconscious associative process so that it will harmonize our outer sense perceptions with their inner plane counterparts. Through such harmonics everyday sense impressions begin to assume a wider scope and partial truths unite with their larger whole. Thus we upgrade our level of interpretation by upgrading the predominant images and impressions in our subconscious storehouse.

All of mankind register more or less similar images from the same stimuli, because all human beings are one on the subconscious level. We share a level which holds every impression formed by humanity during its entire evolutionary trek. We cannot help but be affected to some extent by the predominant images therein.

Long periods of erroneous interpretations of sense reports have made deep magnetic grooves in the astral light that pull us back to repetitions of ancient errors. Yet this same subconscious substance also holds the wisdom of the Enlightened Ones. Although the images of ignorance as yet hold sway in the Formative World, we are offsetting this influence with Tarot by building an ever more powerful rapport between ourselves and the consciousness of the sages who devised them. As the Tarot images begin to predominate in our personal inlet of subconsciousness, they release us from the strong attractions of longstanding human images of error. More and more our interpretations of experience will begin to reflect the wisdom toward which we have turned. The very world will be transformed for us as every outer impression is received through differently attuned senses and interpreted through a mind in rapport with the wisdom of the ages.

Thus our consistent use of Tarot is helping us to build the kind of images in subconsciousness that enlarge our interpretations of sense impressions. However, this requires that we learn to register distinct, clear, precise sense impressions. When we are not keenly alert to what we are experiencing through the senses, the impressions we register will be comparably hazy, blurred and indistinct. We cannot expect to reap a concise, clear conclusion if the report upon which it is based is muddled and hazy.

The senses are really organs which have developed in the human vehicle for the purpose of concentrating the attention of consciousness into a limited area so that it can become keenly discriminative of slight differences. When you learned to read as a child, for instance, you had to concentrate down to the a-b-c level before you were able to comprehend the meaning of words and sentences. Just as a microscope unveils details of a substance not seen by ordinary vision, so does the concentration of consciousness upon sense perceptions unveil details of which we were previously unaware. The scientist uses the microscope to gain a better understanding of the whole. By this method his knowledge and grasp of the essential nature of the substance is increased. Thus can we learn to use our senses to perceive the part in such a way that it gives us further knowledge of the whole. We become attuned by har-

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monics to the higher ranges of its essential vibration. This is the key also to becoming conscious of higher planes.

The senses can and must be trained to experience a larger area of awareness. This is where some deliberate experiments can be of great value. I want you to begin the practice of using the senses with unusual attentiveness . . . to carefully seek the subtle distinctions between various objects in your environment.

Let's begin with nature and the sense of touch. Touch a flower, a tree, a clump of grass, a stone or pebble with deliberation. Touch them with a yearning desire to know their inner nature. If you have a garden feel the earth, let your fingers run through it; put your attention into your fingertips as you experience the sensations of touch. Endeavor to become fully aware of even the tiniest variations in the forms you touch. Do not stop with just the feel of things. After you have perceived them closely by touch, use whatever other senses are applicable in a like detailed manner.

Through this practice you will begin developing a subtle contact with the nature spirits. While you are touching and yearning to understand the life that is expressing through these forms, send out a wave of love and gratitude to all the creatures of nature.

This quiet attention to details in nature will aid you in learning to register distinct impressions in other areas of your life experience. You will become more aware of the unvoiced needs and moods of the people in your life as the subtle levels of perception become more conscious to you. By going to nature first, you are learning to perceive more accurately in an area where an objective view is easier. Then, after you have formed a pattern for perceiving beyond the obvious, you can begin practicing this close attentiveness and accurate registering of details in your personal relationships.

This will most certainly help us to achieve greater harmony in our male-female relationships. We can train ourselves to register slight changes in another person's expression or tiny variations in the gestures he makes with his hands. We can become aware of almost imperceptible alterations in the tone of his voice or the pressure of his touch. Can you not see how much more we would understand anyone's nature if we really watched and listened and felt? This is the secret of knowing what is in another's heart. Marital conflicts and differences would not be so devastating to us if we truly learned to perceive another in this way.

This close watchfulness will help us to enlarge our interpretation of any experience. When we judge anything from only the present physical result or situation, our interpretations cannot be entirely accurate or just. For instance, in the height of a verbal conflict, a husband and wife often say cruel things to each other that are really a projection upon the mate of personal inner turmoils or failings. If we

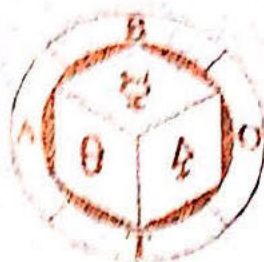
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can become aware, through attention, of that which is most disturbing our mate about himself or herself, we will not feel so personally hurt when it is projected onto us in the heat of a marital conflict. Of course, this includes the need to become aware of the same thing in ourselves. We will learn to say little while negative emotions are in control. That is not the time when we can become aware of our own projections or those of another. At some other time, when we have regained our own composure and some measure of objectivity, we can help both ourselves and our mate to become aware of certain personal tendencies that each may be projecting on the other.

By practicing this art of close attention we are creating keen, distinct sense impressions. By practicing first in nature, we are forming a constructive habit pattern in an area where we are not so intimately involved. Later I will give you more detailed practices for becoming aware of subtleties in personal relationships, but you do need to begin forming the pattern of registering distinct impressions first in an area where your personality does not get so much in the way. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 46



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-six

(from the transcripts of class lectures by Ann Davies)

In this lesson we will complete our study of Key 9 in relation to the importance of the physical senses. Note that Key 9 is numerically correlated with Yesod, the 9th Sephirah on the Tree of Life and seat of the automatic consciousness. At this level we are all united and influence each other through affinities of one kind or another. Although this level of union is the source of many of the negative ideas and influences we receive and act upon, it can become the means for our liberation.

Relative to Yesod, the Hermit portrays the union of the Higher consciousness with the automatic level of consciousness. He shows us the freedom we will express when this automatic level of personal mentation has become the servant to the Higher Self. That is, when our automatic reactions and habit patterns are linked to the Ego in Tiphareth they become His instrument, and all our personal activities and reactions become guided and influenced by the Higher Intelligence.

It is actually this automatic activity of subconsciousness that makes union and communion with the Higher Self possible. Until the surrender to guidance has been built into the very cellular consciousness, so that the turning for guidance has become an automatic habit pattern and there is no longer any need to consciously think about it, the work is not finished. Until the reception is automatic and the pattern is fixed, guidance will come to us only sporadically and we will not always be certain of its source.

Do you see, then, that the very automatic activity of Yesod, which once bound you to past error and ignorance, can become the means, the working power for attaining true liberation? This happens when the pattern for receptivity to higher guidance has become the primal pattern in subconsciousness. When this pattern has been duly established, all our subconscious activities and conscious thoughts will reflect this guidance.

Recall that the Hermit is a symbol of the I AM above and within us all. He is the indwelling Presence that is guiding us to the peak upon which He stands. From the six-pointed star of union and love in His lantern flows His ever available guidance. We need only to consciously and repeatedly turn toward its illumination to initiate the turning of all our subconscious activities toward it too.

The Hermit is Yekhidah, the Only One, in Kether. Yekhidah is called, "He who stands alone". He is alone in His identity with all that is. He cannot share His knowledge with those who are not yet able to comprehend it. Thus, to those who have not reached it, the height upon which He stands seems to be cold, abstract and somehow unreal.

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This is because superconscious experiences and perceptions cannot be explained adequately in ordinary language. The reality of union with the One Identity, which the Hermit enjoys, is a reality that we are not yet perfected enough to grasp in its entirety. This is one reason He is portrayed as a Hermit. His level of wisdom is incommunicable to all but those who have shared His level of knowing.

The higher realms may seem abstract to us because we have not yet experienced them. Yet there are many things, even in this world, that are imperceptible without special instruments. For instance, we know that we are surrounded by radio waves even though we are totally unconscious of them unless we have an instrument that can receive them and translate them into the vibratory frequency which our consciousness experiences as sound. Even though the higher ranges of perception are unavailable to most of us at present, they are there and have been experienced in varying degrees of reality by those who have the instrument to receive them and the wisdom to understand what they have received.

The Techniques and practices we have been giving you are designed to enlarge the range of the vibrations you are able to register with the vehicles of personality. Always remember that any vibration registered on any plane of experience is not the consciousness itself. Yet we must experience the higher planes while we are incarnate. That is, we have to bring the higher wisdom down into the very cellular consciousness to complete the full circle of its influence. This is how we fulfill our responsibility to raise the levels of conscious life below us on the evolutionary scale.

You have often heard that in cosmic consciousness there is no awareness of the personal self or of any differences whatsoever. Yet it is through acute physical sensual awareness that we prepare ourselves to open the door into a correlating inner awareness on a higher arc. The times I have been catapulted into a superconscious state of awareness usually came when I was concentrating intently upon sensory perceptions with a heart searching for the meaning behind a person, a creature or a beauty of nature. At these times I was reaching for an understanding of the spiritual essence which pervaded the object of my contemplation.

One of these experiences came to me through a beautiful grey cat named Smokey. I was holding him on my lap, stroking him gently, when the sound of his purring and the warmth of his body diverted my attention from the book I was reading. I became utterly engrossed in his warmth and livingness. His purring contentment was more than a sound; it seemed to come in rhythmical waves that I felt upon my hand and in my lap. I became increasingly aware of him. With a rush of love I observed the beautiful soft grey color of his fur; the feel of his breath upon my hand made an impression; I even sensed the subtle odor of him. I found my attention absolutely and completely concentrated on this beautiful and beloved creature. I was, indeed, meditating upon

Smokey. This was not a formal meditation, but the natural outcome of deep, close attention. Note that it was physical sensory perception that held me so engrossed. In this deep meditative state, I marveled at the miracle I was experiencing through him, yet somehow I knew that there was more. My consciousness lifted upward in a yearning question. "Smokey", I asked with my heart, "What are you feeling; what are you experiencing as cat? How does it feel to be a cat? I know that you are warm and happy and responsive to my love, but how does your happiness and the quality of your consciousness compare with what I feel? What do you experience and how do you experience it?" I had no other thoughts. I was totally immersed in contemplation of this creature. I yearned to know the life that was expressing through him. Although there was no conscious expectation of receiving an answer to my questions, I yearned to know his reality beyond what I was able to experience through my senses. My pulsing quest to know was accompanied by a deep love and reverence for this instrument of God, this living, beautiful, miraculous creature.

Suddenly, in an instant, I became the all-encompassing consciousness which was expressing through Smokey. I was not Smokey the personalized cat, but the principle, the whole, the vital life essence that expresses through all the kingdoms of nature. I experienced that life as a pervading ecstasy. It was the universal level of the vital soul; the energy and working power for all forms of life in its unformed and limitless state. I experienced it, so far as words can describe, as total freedom; wild, uninhibited, ecstatic freedom, without restrictions, forms or limitations. There was nothing but wild, free ecstasy. That was my consciousness, my being, during this experience. It was not just a knowing about it. I was it. I cannot tell you how long I remained in this state, for in it there is no sense of time.

The revelations from this one experience were infinite. Indeed, I have never ceased to learn from it, and I will relate other phases of it to you in future lessons and courses. What is important in relation to our present study was that I returned to Ann consciousness with direct, first-hand knowledge of the difference between animal and human awareness. I knew that this difference was in control, compression and limitation. I knew that human development and evolution is the result of limiting this free, undifferentiated consciousness. I knew further that our personality complex and lower vehicle have been evolved from it. Through compression, this wild, free level of consciousness gradually comes under the dominion of the Higher Self. I knew that the very limitation, which is the root of pain, is also the means through which we evolve from unconscious ecstasy to self-conscious awareness. As evolution continues we will return to ecstasy with the vast difference that self-conscious individuality has added.

The point I want to emphasize in connection with this lesson is that I entered into this cosmic level experience through deep, absorbed sensual awareness directed toward fulfilling a yearning and loving desire to know a larger reality. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO.

47



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-seven

(from the transcripts of class lectures by Ann Davies)

Even though all of us are dedicated to spiritual ideas and the attainment of illumination, most of us are still hindered to some extent by a tendency to separate what we call material considerations from spiritual ones. So many of the problems of humanity are rooted in this tendency to divorce the seemingly mechanical aspects of cosmic manifestation from consciousness. When the conscious life inherent in all phenomena is not taken into account, man falls into materialistic error.

Key 15 of Tarot portrays the bondage which results from this erroneous interpretation of appearances. When the life which inhabits all forms is not recognized, the true order of nature is inverted and causality is attributed to the plane of results. This is one of the meanings of the inverted pentagram on the Devil's forehead. Nothing originates on the physical plane. It is always the result, never the cause. Man's wrong interpretations of the physical plane do, however, affect his environment because they affect his thinking and imagining. With our imagery and thoughts we keep alive the erroneous patterns in Yetzirah that lie about the true order of nature. These patterns do effect physical manifestations. As Voltaire said, "By believing in absurdities man creates atrocities."

Our consciousness is invariably creative. So long as our self-conscious thought processes and unconscious imagery invert physical results and attribute causes to them, the very dominion of our consciousness over the formative substance brings us the results in appearance that we have anticipated. Yet we must remember that the actual power to create comes from Tiphareth. Herein resides the image-making power. This power to image is super-personal. It is from the personality level that delusion can set in. When we take appearances for causes and thereby build images from a false premise, we actually create the situations that bind us. This is why it is so important to repeatedly and consciously turn over all imagery to guidance and correction from the level of Tiphareth. Thus will we gradually be released from the bondage pictured in Key 15.

We have noted before that Key 15 is a caricature of Key 6. The Devil occupies the same position as the Angel in Key 6. He is the deluded, ignorant man's idea of causes and of his own place in the scheme of things. The man and woman in Key 15 are the same ones who appear in Key 6, but here they are in bondage to the ignorance and false knowledge that still predominate in the collective consciousness of humanity. In distinction to this, the woman in Key 6, who represents the subconscious pattern-making power, is turned to receive guidance from Tiphareth.

In essence, bondage is a wrong understanding and utilization of limitation. We know that limitation can bring us to glory and freedom when we learn to apply it in the kind of concentration that reveals truth.

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Only so long as we keep our imagery and thought forms limited to appearances of lack and evil will it continue to reproduce these appearances in our environment. The patterns for such error have been powerfully fixated in the Yetziratic substance by man in his unfinished state. They will influence us just so long as we keep them alive with our conscious and unconscious assent.

Infant man, misunderstanding his creative powers, formed many patterns of error. By identifying himself with his bodily drives and lower desires he imaged into manifestation the chains of misery that still affect us to this day. We must free ourselves from the influence of appearances that are the result of this basic error. We free ourselves by turning the pentagram right side up. Man is the immediate agent of the One Identity. He is not the vehicles through which he is evolving. Man is the means through which Divinity creates because he is able to form matrices with his imagery that are the Foundation for physical results.

In the early stages of evolution, man's mental creations missed the mark. They did not reflect the true Briatic images from the higher planes as they are destined to do. Missing the mark is the true meaning of sin and it is an integral part of the evolutionary process. Through the repercussions that are the inevitable result of attempting to invert the true order of nature, man suffers and learns until he finally seeks relief from his suffering.

The primary error which causes all such inversions of truth is that of identifying the "I", the Ego consciousness, with the forms through which it is expressing. This is the bondage to appearances from which we must free ourselves. In the larger picture, all appearances are an aspect of the All, for there is no real separation anywhere. The misery and bondage and evil which are real enough on this plane are temporary fixations resulting from man's misuse of his divine creative power.

When more of mankind begin turning toward the true cosmic qualities of unity and love, the patterns in the collective subconsciousness will begin reflecting these qualities. The Great Work of this world will be finished when undistorted patterns of love and unity become so predominant in the collective consciousness that the world of results will reflect the beautiful truth.

Then there will no longer be appearances that degrade man to himself. When the greater part of humanity know themselves to be channels for the One Identity, and act as such agents, the Higher Wisdom will become manifest in the world of appearances. When most men know that all individualized selves are united on the level of the Ego there will no longer be manifest on earth the terror of man against man, striving to find success and happiness, power and prominence at the expense of others. When all men know this they will also know that their ultimate freedom is dependent upon the freedom of all.

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The Masters and Adepts of the Inner School have attained individualized freedom, yet They remain here with us. They know that the ultimate goals of evolution, which in Their wisdom They have experienced, cannot be completed in Malkuth until the entire human kingdom has been brought to a certain level of enlightenment. God is love. This universe is a universe of love. Those who have participated in its highest wisdom are invariably Masters of Compassion consciously united to all of life. Their very love will not permit Them to be entirely free until They have brought all men to freedom. Such is the love that all of you receive through my agency; such is the love that will become increasingly a part of your every act, every deed. It is a love that knows no bounds, a love that asks no return, a love that pours forth to all without distinction. Love is truly the most effective power that there is on all the planes of the universe.

In essence, love is the integrating power which gives us the ability to feel with others. In its mature expressions it is unselfish and undemanding, yet even when disguised and distorted, its essence is ever that yearning to return to unity with the One Identity. When love is immature and self-seeking, it becomes a caricature of its true source, just as the Devil of Key 15 is a caricature of the Angel in Key 6. Even in its early effects upon man it manifests as an attraction toward another, as a desire for union with another. This desire to unite, no matter upon what level it is expressing, holds the seeds of love. Just as physical appearances veil their true source and worth, so do the immature expressions of the desire to unite veil the universal love energy.

All of you can benefit immeasurably by really working to gain greater personal freedom from any remaining affinity for the gross errors about sex and union in the collective consciousness of humanity. The Inner School asked me to give out this course of instructions to help you remove the shackles of any remaining affinity for such errors. I must admit I was hesitant about giving it at first because I realize that even some of you advanced aspirants will misinterpret its true teaching.

To be free of these errors is to free your creative imagination so that you can become an active, constructive participant in the transmutation of the world soul. It is to you advanced Builders of the Adytum that I look for aid in this most important and far reaching endeavor. You do realize, do you not, that your effectiveness in this all-encompassing work is dependent upon your personal freedom from being influenced by the legion of errors about sex? Although as advanced aspirants you are no longer personally a part of the degradation and misuse of this energy, some of you still react with too much horror to the ignorant expressions of sex still so prevalent in the world. Until you can view even the worst abuses and misuses as impermanent appearances caused by the unfinished state of humanity, you are not yet sufficiently free.

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I do not mean by this, of course, that we should condone or excuse misuses and abuses of the creative energy of God; but we must see them for what they are. They are not essential attributes of the drive to union. They are temporary appearances caused by the legion of misconceptions about it. They are veils that hide its true worth and beauty. These veils have their purpose in the evolutionary process, because they test our ability to hold fast to wisdom in the face of seeming contradictions in appearance. Furthermore, these distortions in no way affect the purity and divinity of the essential energy of reproduction. They do, however, affect the human beings who are caught up in their influence. They affect you and me whenever we couple the results of ignorant misuse with the act of union itself.

There is no error in union when it is utilized on the level corresponding to one's stage of evolution. The compulsive expression of sex, bent only on sensual gratification, is right for the animals. Animals have not yet reached the level where they can distort its simplest purpose of perpetuation of the species. With man the sexual energy is more or less continuously available. It is not restricted by season or cycle. Herein lies both his responsibility and his higher destiny. He alone of the living creatures has the Mercurial interpretive faculty and the Venusian image-making power that give him the ability to form the Yetziratic substance into the molds that manifest in Assiah. The energy he uses in this subtle creation is the same energy that results in procreation on the physical plane.

The true "I" is the King, Melek, מלך, seated in Tiphareth. When man misuses his kingship to form patterns that lie about his true dominion, that lie makes its appearance in the world of results. When man knows that the "I" is the King, his union with the Bride glorifies her. This is the perfection of the Kingdom and the completion of Malkuth. ##

QABALISTIC DOCTRINES ON SEXUAL POLARITY

LESSON NO.

48



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-eight

(from the transcripts of class lectures by Ann Davies)

When the divine essence of man, ever united to the One Ego, unites with the formative power of nature, man's lower vehicles are formed. Through this union man gains his knowledge of the lower worlds. He becomes individualized and increasingly a more self-conscious entity. Until this evolutionary process is completed, much remains unfinished and imperfect. Because he does not yet know his true identity with the Divine, man slanders himself by identifying with the vehicles through which the true 'I' is expressing.

Although the limitations we experience from this one basic error of identity have been essential to our development, it is now time for us to free the creative energy from bondage so that we can assume our rightful roles as co-creators with God. This slavery is pictured in Key 15. While a human being remains under the sway of erroneous patterns in the collective consciousness — pictured as the Devil — the masculine and feminine aspects of creative energy are shackled to serving only the drives and compulsions of the lower vehicles. This 'appearance' in manifestation is an inversion of the true nature of things. The reversed pentagram symbolizes this lie that man perpetuates against himself.

Most men no longer identify merely with their physical forms, but they do identify with their emotions and thinking processes. Thus, even though emotional and thought identity are a higher manifestation than mere bodily identity, they are still a false identification of the 'I' with the astral and lower mental bodies. All these levels, all these vehicles, all these expressions must eventually serve Tiphareth, the True Self.

The Ego in Tiphareth is always the King, always the ruler of that which is below. When this truth is acted upon the King assumes his throne in the Temple of personality and gains ever more conscious control of the vehicles of expression. Then there takes place the mystical union of the King with His Bride. Melek, מלך, unites with Kallah, כלה, glorifying and perfecting her.

When we succeed in consciously establishing this union with Tiphareth, the serpent power begins to turn away from its automatic energizing of the lower centers. Instead, it begins to energize the higher creative impulses. The Sulphur of self-consciousness, or Rajas Guna, to put it alchemically, unites with the mercurial super-conscious wisdom, or Sattva Guna, which is said to be its true food. When this union is established, the Sulphur aspect no longer responds unduly to the automatic patterns of inertia, the Tamas Guna, or Salt aspect. That is, when the creative energy of an individual is raised from undue concentration on physical procreation (which is a concentration on the automatic compulsive patterns of Tamas Guna) and turns

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instead toward receiving the higher creative emanations from the level of the Ego, then that individual's personal imagery will begin reflecting higher wisdom and the power of creation will be turned toward subtler planes and subtler formations.

The same energy that brings physical generation is ever the working power. It is not destroyed. This is shown in Key 8 where the woman who is the Empress tames the lion, but does not kill him. With cultivated, controlled imagination we do not destroy the power of desire or the power of sensation. Through enlightened imagery we form new patterns that activate the higher counterparts of the physical organs of sensation.

The creative techniques that we have been giving you are such patterns. They have magical power when used repeatedly. Through the use of these techniques we are fashioning subtle forms with the same energy that once served only the procreative urge. We are learning to create and reproduce the forms that will eventually transmute our vehicle into the perfected body of an adept. It is by repeatedly turning our mental imagery to receive higher guidance — as we have been taught to do so often and in so many ways throughout our years of study — that the changes are initiated which prepare us to enter the Fifth Kingdom of perfected humanity.

By its place on the Tree, Netzach, desire, is shown to be a lower reflection of Chesed, Mercy and beneficence. Netzach is the highest Sephirah below Tiphareth on the Path of Return. Man's emotions, his ability to feel, to love, to suffer — even to hate — are expressions in the lower worlds of the beneficence of Chesed and the wisdom of Chokmah. By harmonics the beneficence of Chesed is identical with Chaiah, the Life-force in Chokmah. Similarly, the desires and emotions of Netzach, active in the planes of human expression, are harmonically identical to Chesed. Our desires and emotions, incomplete and imperfect as they yet may be, hold the seeds of divine love.

In like manner, the intellect of Hod reflects the Divine Will in Geburah, which is itself an emanation from Binah. Both intellect and volition have their roots in Understanding, which is essentially a limiting of the ALL for purposes of reflection on its All knowledge and All power. As Netzach and Hod become more perfect reflectors of the powers from Chesed and Geburah, they begin to transform the automatic patterns in Yesod through the Paths of Keys 19 and 17. The Ninth Sephirah, the Foundation, is thus cleared of the imperfect patterns which have been imposed upon it by the infant stages through which human consciousness has evolved. As it is cleared, it becomes the Pure Intelligence, able to take the imprint of the true patterns from above.

Hod, the mental interpretive faculty, receives the guidance of the Ego through the Path of the Renewing Intelligence of Key 15. The Renewing Intelligence is that which transforms the intellectual faculty. When guidance from the Ego becomes conscious it reflects the fact of

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the unity of life back to the intellect. Then the individual actually begins seeing unity everywhere. He is also able to see the incongruities of certain erroneous ideas and activities in the world. That is, his intellect begins seeing through to a higher truth and perceiving how the objective mind itself has been obsessed and hypnotized by outward show; how it has inverted cause and effect.

Thus do we see the Mercury symbol on the belly of the Devil. In earlier cycles of development it was the dawning intellect of man that misinterpreted his own powers and thereby initiated the images of error that brought the Devil of incongruous appearances into relative manifestation. But it is also through the intellect, renewed and re-aligned by guidance from above, that new images are initiated, based on right interpretation of experience, which begin the transformations of natural man into the Re-born Creature of the Fifth Kingdom.

Ayin, the Hebrew letter printed on Key 15, means the eye. Key 15 has a relationship to Key 4, which is assigned to the function of sight. Key 4 is Aries ruled by Mars and Key 15 is Capricorn, the sign in which Mars is exalted. The sense of sight is certainly a primary one that has aided immensely in man's development. Yet Ayin also refers to outward show or superficial appearance. Man's inability to penetrate beyond superficial appearances is the cause of his bondage to them. Sight is the source of manifold illusions and deceptions when the images we receive through our eyes are taken at face value. Yet most of the deceptions of vision can be avoided by proper mental adjustments. The fact that we have all learned to adjust to optical illusions is proof of this. Thus we should see that the deceptive appearances are a necessary aspect of the evolutionary process. They offer us the opportunity for tests and trials that perfect and complete our consciousness.

A most important and enlightening attribution of Key 15 is mirth. It expresses as the ability to perceive and appreciate incongruity. When we have cultivated the ability to see the ridiculous in our own ideas, actions and interpretations of appearances, then we will also be able to dispassionately perceive how we ourselves have created most of our problems. When we begin to see beyond appearances in this way we cannot help but be genuinely amused.

We are able to face our own past errors with the necessary objectivity when we have begun acting after the truth that the real 'I' is not our personality. The personality, which is an appearance of the 'I', committed the errors. Because it was not yet able to see correctly, it put things together in a ridiculous way. With a point of view freed from the need to preserve a false self-image, we can laugh with great delight at our own past blindness, our own past incongruities.

Actually, one of the first ways you can observe the higher development of a human being is in his ability to see the ridiculous in his own personal activities. Because he does not take his own problems or failures too seriously, he will not be afraid to look at them; and, as we know, so long as one refuses to look, one cannot see. The ability to

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look and to laugh at our own ignorance is the beginning of real wisdom.

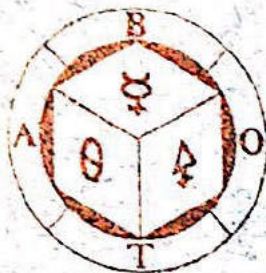
The idea of mirth also refers to the state of joy that follows after one definitely recognizes the incongruity between the limited, inadequate appearances of personality and the fact that man is really a channel for all the wisdom and perfection of the One Identity. When we first unveil this beautiful truth we will not be able to help but laugh with great appreciation at our own past careful protection of a deluded self-image that fell so very short of the real perfection of the 'I'. All this time we have been protecting an image that was much less perfect than our essential reality. With this realization we will find ourselves laughing at the ridiculous practices we carried out and the thoughts that we held when we considered ourselves to be autonomous beings and identified the 'I' with the lower vehicles of expression.

However, this does not mean we should denounce our personality. This realization should help us to appreciate it for what it is. We want to learn to enjoy our personalities with fond indulgence, similar to the way we delight in watching the fumbings of a child learning to eat his food or learning to walk. We laugh with joy at the awkwardness of the child and think him most adorable. This is how we should look upon the mishaps and fumbings of our personality, for it is the 'infant' or 'pet' of the Higher Self. When we can laugh with love and good humor at the personality and its facades of self-delusion, we have, in very truth, come a long way toward attaining conscious and continuous identity with the True Self in Tiphareth. ##

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LESSON NO.

49



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Forty-nine

(from the transcripts of class lectures by Ann Davies)

In all the ancient wisdom teachings the birth of Saviors, Redeemers and Sun Gods has been associated with the sign Capricorn and the Winter Solstice. Capricorn is the earthiest earth sign and astrologically correlated with the 10th House of material affairs and big business. We can learn much from this seemingly contradictory correlation. Earth life is the means, the way through which we become consciously united to the Christ. It is through knowledge learned in material affairs, through knowing how to handle the things of this world that we develop the necessary integration of personality which is able to tread the Path of Return on a higher turn of the arc.

It takes deep involvement in the things of this world to bring about such integration. Dreamy escapism won't do it. When we know how to look, there are spiritual principles to be discerned even in the materialistic organization of big business and world finance. Such systems hold keys to a higher expression of a related type of organization that will be a part of the New Order of the Ages. When the ingenious organizational complexities related to such systems are sufficiently purged of selfish separateness, there will arise forms of endeavor which will include the unity of purpose, cooperation and integration that are the true qualities of the Aquarian Age of the Brotherhood of Man.

Certainly there is much error, much evil, much greed in these worldly systems at present. Yet nothing complex is perfected except through earlier error. Cooperation, even at present, is becoming so necessary that human beings are beginning to realize how truly vital it is. The real perfection of such complex organizational forms will manifest when the lower nature of collective mankind becomes more attuned to receiving emanations from the level of the Ego where the unity of All is an unalterable fact, not just a supposition or ideal.

Sages always bid us to pay attention to the mundane affairs of this world; to look for illumination in the very place where the ignorant see darkness and evil. Actually, dealing with practical problems enables us to discern the principles behind appearances of all kinds. One main result of true illumination is the ability to deal intelligently with the problems of this world. The wise are always truly practical in the management of mundane affairs.

Key 15, as is true with all the Tarot Keys, has many different levels of interpretation. The Keys evoke a response from each individual which correlates with his level of development. For many aspirants, the Devil is the Dweller on the Threshold; the Temptor of those close to liberation. He is a symbol of the One who is in charge of the severe tests and trials through which advanced disciples and aspirants must pass. This Temptor is really the Higher Self, the Christ within, preparing us for liberation.

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The delusive appearances of this world bring the tests which lead us finally to experiences whereby we become ever more cognizant of the unity of life. To know such unity, an advanced aspirant often experiences the sorrows and pains of other centers of life as a seemingly personal experience. To feel with others to this extent can help one to realize the true unity of life. At the same time, such experiences require that we learn to distinguish between the emotions and feelings of our own individuality and those which come to us from others.

I have had this experience of feeling with to such a complete extent that it was difficult for me to tell the difference between my own emotions and thoughts and those of the other. I have had this experience not only with other humans, but with many creatures as well. Those of us who know that all entities, all aspects of life are One, know also that everything is a part of the One Living Beingness of God. All beings, even the so-called lowly creatures, are at some stage of expression that is growing toward its culminating potential.

You can experience such illuminating realizations directly if you are willing to let your heart and your attention embrace others — other people, other creatures — no matter how much it may hurt. Eventually you will know that every pain, every sorrow was an essential aspect in the growth of your personality toward its perfection. When I experienced these deep identifications with others I had used my power of attention to try to reach into and feel with them. I wanted to know how they felt so that I could understand them more fully. When we are willing to love in this completely unselfish way, we enhance our ability to love in the individual sense with a mate. We also enhance our capacity for the kind of awareness that sees and experiences the Universal Life as an extension of the Self.

Another aspect of the Devil as the Dweller on the Threshold has to do with the responsibility you must be willing to assume along with occult development. Negative personality traits can become intensified through the practices of occultism. These are usually erroneous responses and reactions to others which have not yet been brought under control. For a time they can seem to become worse. Dr. Case said that the use of Tarot was like a 'boiling up' of personality that brings 'scum' to the top. The more it boils up the more you can skim off and the clearer the automatic level of consciousness will become.

We must remember that occult methods intensify us in all ways and give us more power for good or evil. Everything we think and feel is far more telepathically powerful. Our responsibility is greater because of this increased power to influence others. Every emotion, thought and deed influences everyone around us in exact proportion to the degree of individualized power we have developed.

This means that we cannot blame others in any situation. What we emanate undoubtedly influences the way others react to us. Until

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you uncover the patterns that still have you chained to the Devil, your increased power to influence can be a problem to you. Always remember that power is power. It can be either a positive or a negative influence but the stronger impulse will always influence the weaker one. This is one reason why we cannot afford to be ignorant of negative patterns any longer — and believe me, most of them are associated with sex, for this is the primal cross of humanity. We must free ourselves from any remaining chains which shackle us to repetitions of the kind of painful circumstances that such patterns demand.

Whatever the area of personality that needs attention, you must become sufficiently aware of it so that you can put its opposite into practice. Keep aware of what is happening to you on a daily basis and search for the reasons why it is happening. We should be able to say, for instance, "If my husband or wife has been acting hostile toward me, what has been my part in bringing about this attitude and behavior?" Have I invited sorrow because of an unconscious coupling of suffering with spirituality; or do I feel the need to be punished for something I dislike in myself?" When you make such a discovery, whatever it may be, immediately use Tarot to enhance and intensify the opposite trait. Tarot symbols are all positive and their use begins the transformations of our unconscious imagery.

The Technique with Key 15 which follows is particularly conducive to helping us break the chains of all negative responses and patterns of thought, even though we may not be fully aware of them on the conscious level.

MEDITATIONAL TECHNIQUE NO. 13

Have Key 15 and the blue-violet color card before you. Meditate on its symbolism for a few moments while you permeate yourself with the blue-violet light. Intone the note A-natural to prepare yourself for reception of the energies corresponding to this Key.

Look closely at the Devil. He seems to be a meaningless collection of unrelated items, doesn't he? His wings, goat's horns, eagle's claws and torch suggest a combination of the four elements in an incongruous, distasteful way. Note also that the chains around the necks of the male and female figures are loose and could easily be removed if only they realized how they were bound. Materialism is the cause of our worst limitations because man misinterprets experience. Note the inverted Pentagram on his brow. It is a symbol of the lie that man is dominated by the elements of his physical environment.

With our imagery we are going to make that Pentagram turn right side up. When we do, the Devil, who is ugly because he is inharmonious, will be transformed into the beautiful Angel who is the Higher Self of us all. Now image yourself as either the man or the woman, depending upon your sex. The other figure is to be your mate if you have one or the Tarot figure if you do not. Image the figure eight of reciprocal energies between you and the other figure as you have learned to do in earlier Techniques. The two of you are feeding each other with

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love. You are giving each other new energy, new insight, because the light which pervades you both is the energy of love. Pause to feel it! Now, fortified with love, together you are ready to face the Devil.

Look up at him! Does he look forbidding to you? No, not any more, for you see him with newly opened eyes. You see him as a ridiculous, dreamed up, incongruous combination of symbols. Together, you and your mate can transform him — through the laughter and joy that come from seeing him for what he is. Keep the figure eight going between the two of you. Now, pour out love and laughter to the Devil. You can overcome all things with a combination of love and laughter; pour it out in the form of a figure eight.

There is now a figure eight of energy between you and the other human figure and a larger one between the two of you and the Devil above. He is being permeated with light and love and laughter. You can laugh at him because a new vision of reality has revealed him in a new light. As the two of you continue to send light and love to the Devil, see him suddenly being transformed before your eyes.

Look first at the Pentagram upon his brow. It is no longer inverted! It is right side up and glowing with a beautiful blue-white light! Look now at the bat wings! They have become the luminous wings of an Angel. Look at the face! The face of the Devil has been transformed into the Angel. He is beautiful beyond compare! He is Uriel, the Archangel of earth who is the way the One Self reveals Himself in physical phenomena.

The incongruous figure that was there before was never real. He was only a nightmare, a delusive dream. Yet that nightmare woke you up; woke you to conscious knowledge of the real 'I'. You could not have had that knowledge without first encountering the Devil. Even in that form he taught you to search for the light. All the time he was really the Angel, the Higher Self, the Presence Divine.

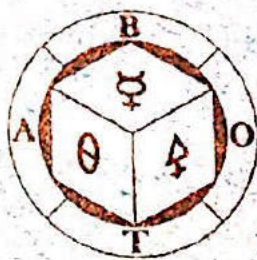
The Devil now stands revealed before you as the Angel, filled with light and emanating love to you and your mate. The two figures are also the two aspects of personality being filled with the light of revelation. Now feel the light from above flowing to you, over to your partner and back to the Angel. As the energy continues to flow, image yourself and your partner removing each other's chains. They were never really binding you, it was only an appearance. Next, see the horns and hoofs and tails fall away and disappear. They were the vestiges of responses and reactions that tended to bestialize you.

Say to yourself, "Now that I have learned to look, I will see the Angel in all things, all creatures, all appearances, all circumstances. I will look until I penetrate all the veils of outer appearance; I will look until the beauty of the One Identity is revealed to me; I will look until I see the union of Chokmah and Binah in every inter-relationship. The energy that flows between all the pairs of opposites is really the energy of the One, for in all the worlds — past, present and future — there is naught else." ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO.

50



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Fifty

(from the transcripts of class lectures by Ann Davies)

For the final lessons of this course, Key 20 and the 31st Path of the letter Shin will be our basis for contemplation. They hold a most important message which can help us make the attitude of reverence toward the creative energy of God more permanent and more influential in all our thoughts, acts and emotional responses from now on.

The state of consciousness represented by Key 20 is the Perpetual Intelligence. In Hebrew it is saykel temidiy, שכל תמידי. The adjective temidiy, תמידי, is derived from tawmeed, תמיד, signifying continuance or indefinite extension. In ancient Hebrew it refers most often to perpetual time. As a state of consciousness, 'temidiy' refers to a level of development wherein there is a moment by moment remembering, without cessation, of the eternal verities we first merely learn about. Our work is leading us ever nearer to the perfection of this state. The 31st Path, which joins Hod, sphere of the intellect, to Malkuth, sphere of sensation, is on the side of the Tree assigned to future because this state of continuous, automatic remembering is in the future for most human beings.

The title of Key 20 refers to the biblical Judgment Day, and its symbolism suggests the Resurrection. Both really have to do with man's completion of the cycles of necessary incarnation. The Resurrection indicates release from the need for the natural body that is dominated by the Vital Soul or lower nature. Yet this natural body, as we know, is the seed of the spiritual body. It is the Spiritual Fire of Key 20, entering through the 31st Path, which completes the physical body and makes it perfect. This Spiritual Fire which completes us and prepares us for the final Resurrection is identical with the One Creative Energy which also finds expression in the perpetuation of the species.

The angel on Key 20 is Gabriel, Archangel of water. This name, however, is derived from Geburah, strength, which is the name of the Sephirah wherein Mars has its sphere of activity. Gabriel is the One Ego expressing as the irresistible strength of volition. He is also Archangel of the West, the location associated with completion. In connection with Key 20 this is the completion of the physical body which culminates in the state wherein the perfected adept is liberated from the necessity for birth and death. This final liberation begins as a natural incarnation. The adept ends that incarnation transformed by a perpetual remembrance of the true source of all energies, all powers and all forms.

That which works within you toward the attainment of this perfection is one with the creative energy of God. This is what we are working to remember continuously in every situation. Gabriel as Archangel of water associates Key 20 with Key 2, the High Priestess, who is the source of all remembrance, of all memory. To remember means that the pattern for such remembrance has been built into the vehicles of

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expression. This indicates that the pattern-making power, which we have already found to be identical with the procreative power, is also identical to the Perpetual Intelligence.

At first, even though the Perpetual Intelligence is actively at work within us, we can become very discouraged by our apparent lack of remembrance. Our consciousness does not seem to remember new ideas and new ways of thinking and acting for very long. We have all found, I am certain, that just hearing about something a few times, deciding that it is true and determining to act after its council, is not the whole picture.

We experience an exalting insight in meditation, for instance, or read a wonderful book that inspires us, or hear a lecture that touches us deeply, and we feel certain that we will always remember and always respond in accordance with this new insight. We might say to ourselves, "This is what I have been reaching for! Now I really understand! Now I can change all my negative responses!" But much to our sorrow we discover, as everyday life continues, that we are no longer able to remember it with the original clarity and no longer able to feel its truth and beauty with the same depth of conviction. Furthermore, we find ourselves still responding to old negative patterns which are definitely antagonistic to the insight that so inspired us; we find ourselves reacting as we did before, when we were so certain that we would never react that way again.

This can be particularly true in regard to patterns of response toward male-female interactions. We might find ourselves, for instance, over-reacting with feelings of shame or guilt to some deliberately lurid exploitation of sex, or we might find ourselves passing silent but adverse judgment on someone accused of promiscuous sexual activity. Later we feel discouraged because we had definitely decided that we would never react in that manner again. After having experienced a higher realization as to the sacredness of all sex expressions and their essential purity, we had decided we couldn't react as we once did, no matter what the provocation.

What I want you to realize is that, for a certain period of time, the reverting to old ways of reacting is to be expected. In this world of name and form, ancient patterns take time to disintegrate and new ones take much repetition, much reiteration and a forever-at-it persistence before they can become permanent and predominant. As the adverse pattern is slowly atrophied by less and less attention, the energy released from it is free to be incorporated into a constructive one.

The angel Gabriel symbolizes the means whereby this Alchemical solve and coagula is accomplished. We noted that Gabriel is the One Ego as the irresistible strength of volition. This is the power of continuously trying. Key 20 is also assigned to Pluto, the explosive and powerful planet which brings change and upheaval into our lives. Energy incorporated in any habitual pattern, any established tendency, is most powerful. When released, this power becomes available for the strengthening and energizing of the new pattern.

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What we must remember is that there is more to transmutation than just becoming aware of a pattern and deciding that we are finished with it. To partake of the Perpetual Intelligence is to persist in our endeavors and refuse to become too discouraged by early lapses into old patterns. Slowly we will form a pattern for continuous automatic remembrance of the new way of thinking and reacting and it eventually will gain permanent dominion in our personality level expressions.

Along this same line it is well for all of us to understand the doctrine of cycles in this relation. There may be extended periods when the lapses into old patterns seem to be more frequent and discouragement comes more easily. During certain times we seem to suffer almost complete forgetfulness of the principles we want to express and we cannot seem to feel their truth as we once did. This is an aspect of the cyclic ebb and flow of all energies. If we refuse to be inundated by discouragement, inevitably the next cycle of expressed development will be on a higher turn of the wheel. I use the word "expressed" deliberately, because in reality even the periods of apparent back-sliding and inertia are a part of a greater whole which is unceasingly taking us from less to more.

This worry about progress is one of the greatest sources of agony and doubt for all dedicated aspirants. So very many have come to me in sorrow over what they considered to be their impossible personalities. One thing that will help is to refrain from making over-zealous statements of decision to yourself. To say with great intensity, "I will never do that again" is to invite challenge. It tends to keep the negative trait alive because, as you well know, concentration and close attention energize. Whether it is for or against, the too vehement, absolute statement seems to give added strength to the pattern we are trying to overcome. The effect of such statements, incidentally, is in direct ratio to the intensity with which we make them. It is a good practice to reserve your intense feelings for positive qualities only. It is also well to remember that the subconscious pattern-making level of mentation is best approached by indirection.

Often when we get discouraged over our apparently slow progress we are failing to realize that, whatever level of perception we may have experienced, the perception itself is only the first step toward its ultimate expression. Our flashes of insight are like the first image an architect might have of a new building he will eventually complete. Before the actual building is manifest in Malkuth, many ideas are tried, many are found in error, innumerable negotiations are undertaken, and much labor is expended by many people.

Yet the initial awareness of anything is important because it holds the image that is to be developed. It attracts the energy that will carry it towards outer expression. Before a newly glimpsed level of awareness can become permanent we must prepare ourselves to withstand the higher intensity of energy it holds. Before we can be safely exposed to the whole of that of which we caught only a flash, there must be many seemingly time-consuming transformations.

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During this stage of transformation there seem to be endless encounters with apparent failures and endless periods when we cannot feel the certainty we once felt. What I want you to realize is that your persistent efforts are speeding up the time when the higher state of awareness will become indelibly imprinted in the subtle substance of consciousness. Sooner or later you will find yourself automatically acting in accordance with your highest ideals. This is the Perpetual Intelligence working through repetition and reiteration until the Vital Soul level of consciousness is totally under the direction of the Ego in Tiphareth.

Our goal for this whole course of instruction is to react and respond to all expressions of the dualistic energy in ways that are in harmony with the highest realizations about it that we have perceived. Repeated usage of the Meditational Techniques will help you transform any negative responses more rapidly. Eventually all of us will achieve a perpetual state of spiritual awareness that will culminate in the Resurrection pictured in Key 20; a Resurrection from the Death of what natural humanity calls Life. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 51



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Fifty-one

(from the transcripts of class lectures by Ann Davies)

The letter Shin, ש, on Key 20 is that one of the three mother letters corresponding to the element of fire. Shin is called the Holy Letter because its number, 300, is also the number of Ruach Elohim, רוח אלהים, "The Life Breath of the Creative Powers". The Perpetual Intelligence implies conscious awareness of the eternalness of life. To know eternity is the result of perpetual remembrance of the true source of the 'I' consciousness. It is also the result of magical training and techniques.

Key 20 symbolizes the anastasis or 'rising again' called resurrection in the New Testament. The dead are those caught in the web of the world's illusions. According to Greek Gematria, anastasis is 963, the same as the noun techne signifying art, craft, skill. From this word we derive the English technique. This intimates that the resurrection is not a natural process. It is the result of knowing about the Secret Fire and bringing it under intelligent direction. The ancient Mysteries offered such training; B. O. T. A. offers you such training in our courses and meditational techniques. All true magical training brings the Secret Fire of the Alchemists into manifest activity from within.

Shin as a letter-name means 'tooth' or 'fang'. This associates it with the Kundalini energy and the Venomous Serpent. In connection with Key 20 it refers to the necessary death that precedes resurrection. This is the death of the lower sense-oriented personality that is still dominated by the Vital Soul. Before the Trumpet of Resurrection can be heard we must go through the Mystical Death. In Alchemy this is the stage of Putrefaction associated with Scorpio, wherein the separated personal consciousness is utterly destroyed. It is well to note here that Pluto, the planet related to Key 20, is said by Astrologers to be the co-ruler with Mars in Scorpio.

The seven lines coming from the Angel's trumpet correspond to the vibrations that activate the seven interior centers. These centers must be brought from latency into activity. Furthermore, their activity must be harmonized and balanced within the several vehicles of personality before the 'rising again' can take place.

The woman in Key 20 is human subconsciousness. Note that she is the active one in this Key, receiving and registering the magical vibrations from the trumpet. At the stage of development symbolized by Key 20 she has been so transformed that she automatically receives guidance from the Angel. To clear the way for this guidance, the subconscious image-producing faculty must be sublimated, or raised to a higher usage than in ordinary imagination.

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The man represents the passive self-conscious mind. To experience the eternal consciousness, one must know oneself to be an instrument of the Ego and act after that knowledge. The harmonious interchange between these two gives birth to the reborn personality of a liberated adept, symbolized in Key 20 by the child.

This higher consciousness is really not an attainment. The attribution of 'tooth' or 'fang' to the Perpetual Intelligence indicates that it is actually an assimilation of the lower consciousness by the One Ego who is that higher order of knowing. Always it is the One Ego who is performing the Great Work. He is the Devouring Fire of Shin, utterly consuming the sense of separate identity. In this consummation we are released from the bonds of time and space and gain awareness of the Fourth Dimension. Note that the bodies of the figures in Key 20 are at right angles to the coffins to intimate this fourth dimensional awareness.

Between a man and a woman in Qabalistic Spiritual Union a similar correlation of energies can take place. In the perfection of this higher union the woman actually does become a channel for intuitive guidance. Furthermore, the united pair channel and reciprocate a level of the dualistic energies that leads to the birth of a higher awareness in which they both share.

The quiescence and reverence with which this higher form of union is approached frees the woman to be receptive to the magical vibrations. She images herself as an open channel for the higher creative energies. As the male figure in Key 20 indicates, the man is physically passive because, in this usage of union, the ordinary physical projectiveness of the male is withheld. His activity is on a higher plane and consists of a deep reverential concentration on the flow of the subtle energies between himself and his beloved.

This relationship also corresponds to the individual in deep meditation. The self-conscious mind is concentrated and directed with one-pointed intention toward reception of guidance from within. That is, self-consciousness concentrates its attention toward receiving higher guidance through subconsciousness. It refrains from participating in any outer sense distractions.

Both the individual correspondence and the male-female correspondence are aspects of Qabalistic Spiritual Union. The self-conscious mind of both should be turned inward toward reception of higher love energies and away from concentration on outer sense experiences. It should be remembered that the self-conscious mind is male, whether we are referring to a man or a woman.

Similarly, the subconscious mind is female. It should be free from the shackles of erroneous mental conceptions. If you will recall earlier lessons, we use self-conscious intention to release subconsciousness from errors in our thinking of which we may not yet be aware. The repetition of such affirmations will accomplish a patterned intention in

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subconsciousness that magnetically attracts guidance because it has become attuned to receive it.

You should see from these many correspondences that all transmutational work necessitates the destruction of any patterns related to the reproductive energy which are unduly dominated by the Vital Soul level of consciousness. The human figures in Key 20 have been enclosed in coffins, but they are now emerging from the death of being caught in patterns of response dictated by the lower nature. Note that the child in Key 20, who symbolizes the regenerated personality, gives the sign of Typhon, the Destroyer. There must always be a destruction of the old patterns of natural man before the 'rising again' can take place. Continuous guidance from above comes as a result of having mastered the lower nature and gained conscious control over the formation of the subconscious patterns to which we automatically respond.

In its correspondence to Qabalistic Spiritual Union, Key 20 symbolizes a united experience of the Ego Consciousness. In the illuminated level of polarity interchange pictured here, the reproductive energy is automatically sublimated, resulting in a union that includes the subtle vehicles of both the man and the woman. It is because of this more complete union that the higher energies are manifest. They can then be consciously directed toward the ultimate union of the individual consciousness with Yekhidah in Kether.

It should be noted that the main distinction between this spiritually oriented union which can lead to liberation, and the ordinary sexual union, is a shift in attention from the arousing and satisfying of the physical senses, to a deep meditative contemplation of the subtle energies. The more the attention is shifted to non-physical energies, the more meaningful the union becomes. As a man and woman succeed in this shift in attention from mere physical gratification to interior awareness, their union becomes an ever more loving, ecstatic and all-inclusive experience. Indeed it becomes an entirely different relationship. Instead of being simply a union between the physical bodies and perhaps the lower emotional vehicles, it becomes a total union, able to channel energies that transform the personalities of both, and prepare them ultimately to become conscious channels for the Wisdom of the Ages.

From past studies we know that the procreative energy on the emotional and mental planes is responsible for the work of creative artists of all types. We know, for instance, that the conception of a poem is an aspect of the interchange of dualistic energies on the mental-emotional plane. These subtle creations correlate with the physical plane impregnation that brings about the birth of a baby. The subtle impregnation results in a conception in subtler substance on a more interior plane. Eventually it leads to some actual manifestation in the world of name and form.

One form of such subtle conception is essential to the performance of the Great Work. Through the use of creative imagination and

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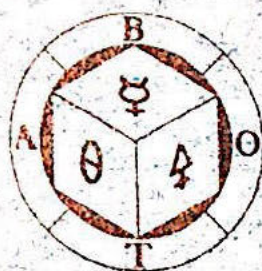
the intelligent direction of energies, actual physical cells are 'born' that eventually transform the physical body into that of a perfected adept.

Thus, Adepts assure us that all things are born. That is, they are the offspring of a union between the dualistic energies. The subtle creation we referred to, which is the object of the Alchemical Process, can be undertaken either as an individual meditational technique, or, if one has such a relationship at this time, it can be undertaken in Qabalistic Spiritual Union. The means through which any birth takes place, subtle or gross, physical or mental, is always the Mother. She takes the seed, or image, or idea or inspiration from the Father and grows it and nurtures it and brings it to fruition in Malkuth.

In the final lesson of this course we will complete our work with Key 20 and outline a meditational technique that will attune you to the energies of the Perpetual Intelligence and prepare you for the experience of Fourth Dimensional consciousness. ##

QABALISTIC DOCTRINES on SEXUAL POLARITY

LESSON NO. 52



BUILDERS OF THE ADYTUM

QABALISTIC DOCTRINES ON SEXUAL POLARITY

Lesson Fifty-two

(from the transcripts of class lectures by Ann Davies)

To participate in the Eternal Consciousness, associated with Key 20, the objective mind must 'be quiet' so that it can channel superconscious wisdom. That is why the man in Key 20 is inactive. Yet so far as personality is concerned, the self-conscious mind is the initiator of whatever action is taking place. A definitely affirmed intention sets activity into motion. The man in Key 20, who is really The Magician, typifies the beginning or inception of the process that brings anything into existence. Our objective mind must seemingly act to set the transformations into motion that lead to perfection of personality. This means that the ideas and mental images to which we give most of our conscious attention are the ones that can modify our mental states and our emotional attitudes, and even transform the functions and structures of our physical bodies.

Thus, in human personality, self-consciousness is the transformer because the mind can initiate change and variation in subconscious activities through the agency of one-pointed attention. By setting subliminal processes into motion the entire personality can be transformed into a center of expression that is able to receive and utilize the highest, most intense vibrations. This, in essence, is the basis of the Alchemical transmutational process which leads to participation in the Eternal Consciousness and to the completion of the Great Work.

Key 20 is also a symbol of the correlating transmutational process which is possible through Qabalistic Spiritual Union. The man, although outwardly inactive, is yet the initiator of subtle activities. He initiates the interchange of higher levels of creative energy by concentrating his attention on projecting deep love and adoration to his beloved. This intense conscious projection of love correlates with the active principle of self-conscious intention. The man concentrates all his attention on the essential divinity and preciousness of his wife. As he pours out his adoration to her and images her as his divine channel for intuition from above, she becomes such a channel. He knows that it is only through her that he can receive a higher understanding of love, of God and of eternity. Through her he is able to participate in an interchange of energies that will bring them both to completion. She is his channel for the flow of Divine Love and Understanding from Neshamah. Without her integrating quality, the higher vibrations would have no stability. They would not be sufficiently fixed to be perceived by the conscious mind.

Furthermore, he knows that it is his attention, his love, his reverence for her that makes her able to be a direct channel for the Divine Mother. Because he is able to love her and worship her for what she really is, he glorifies her. He glorifies and liberates her with his love! When she is free, and only then, she will set him free. This is

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the perfection of harmonious interchange between a man and woman. It is also the perfection of a harmonious interchange between the two aspects of personality.

To become an instrument of the Higher Self in meditation, all the Wisdom Teachings tell us that we must sit quietly and bring the ordinary thinking processes to a standstill. We quiet the mind so that we can "be meditated", as Dr. Case put it. Qabalistic Spiritual Union is a highly specialized form of meditation in which the man and woman become channels for the universal creative energies that bring all things into manifestation. In this form of meditation the mental processes must be quietly intent and concentrated upon channeling the highest love energies. The ordinary bodily activities of procreation are made inactive. Instead, through the agency of mental imagery and by understanding the mind's natural dominion over physical and psychical activities, the energy is sublimated or raised to a higher level of creation.

The two who share this meditation use their mutual love and aspiration in ways that energize and strengthen the inner centers of spiritual perception. Thus they become conscious instruments for the conception and nurturing of a spiritual form. Together they concentrate upon giving life to an image of beauty and perfection that they wish to help bring into manifestation.

One of their aims is to be so transformed at the personality level that they can act as clear channels for the higher love energies. These higher energies, which emanate from the Atziluthic and Briatic worlds will eventually perfect the entire collective consciousness of mankind by impressing it with images of divine love and unity.

As true aspirants, we are all to become channels for these energies that transform the human race. In this series I have been instructing you in methods of practice that will help you gain release from error about the creative energy. This is the first essential in preparing yourself to be a channel for light from above. Along with such instruction I have given out very special meditations designed to help you gain skill in directing the creative force into magical images. I have emphasized the fact that these techniques are for all of you. Their specialized use in Qabalistic Spiritual Union is for the very few at this time. The techniques encompass principles which are identical whether directed toward mental creation in solitary meditation or in Qabalistic Spiritual Union. Again I advise you — do not neglect these meditational techniques because you do not have a mate at this time.

Key 20 is a symbol of liberation from the grave of error. The following Technique, which uses this Key as a focal point, is a most potent and effective one. There can be no higher use of the power of mental imagery than its use in fashioning forms which will eventually enable us to become clear, perfected instruments for the Wisdom of the One Identity.

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MEDITATIONAL TECHNIQUE NO. 14

Sit quietly with Key 20 and the red color card before you. Intone the note C-natural as you image yourself flooded with the color red. This will increase your attunement with the state of consciousness portrayed by Key 20. Image yourself as that one of the adult figures corresponding to your sex. The other adult, as before, is either the one in the Tarot Key or your mate. Before proceeding, try to image the entire scene in detail with you as a part of it. If you are the man, feel yourself quietly devotional, with your arms crossed upon your chest. If you are the woman, feel yourself reaching toward the angel for guidance. The angel is above and just a little behind you. See the child between the two of you receiving the balanced vibrations from the trumpet. He is your ever-growing awareness of spiritual truths, born of the harmonious interchange between the dualistic energies. Eventually he will become the perfected personality of adeptship. The Angel is the Higher Self, the One Ego within whom all individuals are united and all states of consciousness are one.

Continue your imagery by seeing the flow of light and love energy between yourself and your mate. See it flowing harmoniously in the form of a figure eight. In this imagery, the child in the center becomes the point where the energies blend and unite. Fill that image with as much love and reverence as you possibly can; first for your beloved and then for all those of the opposite sex. Continue this flow of energy for awhile until it radiates through and through you, through and through your mate, and through and through the child.

Now note the circle of clouds surrounding the Angel. Feel light energy going around and around that circle of clouds. Turn the energy clockwise from left to right, as you are backed into the Key. Next, expand it into a figure 8 by extending it from the left side of the circle toward the woman, where she receives it through her uplifted arms. See it permeate her with its light, illuminating her whole body and then flowing out through her feet to the man, where it enters his body through the same area. See it illuminate his whole vehicle and then extend up through his head center over to the right side of the Angel to complete the larger figure 8.

In the case of the larger figure 8, the trumpet is located at the point of interchange and union. Put your attention on the trumpet as you continue to flow the energy around and around through the two figure 8's. Now, hear the beautiful harmonious tones; the magical tones from the Angel's trumpet. The balanced harmonious sound is flowing through you, flowing through your beloved, flowing through the child. The sound is infinitely beautiful! It is the sound of awakening from error; it is the sound of freedom from pain and sorrow. It is the glorious sound of love . . . the love that is at once personal and universal . . . the love that is resurrecting you from temporal awareness to an absolute certainty of the eternity of all of life.

Continue listening to the beautiful sound that the Angel is sending

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to you for some time. He is your Higher Self; he is the One Identify. He is the personification of love.

Send that love out! First to your beloved; then to all those of the opposite sex. Send it to every other human being, to every creature, to every living thing. As you experience this unmistakable flow of love, know that there is no end to it; there is, in truth, nothing else in all the universe.

This is the final lesson of this series, but for you it should be only the beginning. The practices and meditations I have outlined for you are for the rest of your life. The more you repeat them and become proficient in their imagery, the closer you will come to the liberation you seek. Yet, their magic is not just for you. As we build these images together and cause them to become more and more deeply impressed in the Yetziratic substance by our repetition, they will eventually replace the patterns of race error that still predominate there. This is our participation in the transmutation of the collective consciousness of man that will lead to the freedom and love and unity of purpose that will predominate in the Age of the True Brotherhood of Man. ##

Attached: Examination

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Examination

1. What special understanding of the Biblical phrase, "The sins of the fathers are visited upon the children" did you receive in connection with this course?
2. The letter Peh and the Sephirah Yesod are of the same numeration. What does this correlation tell us about the reproductive energy?
3. All of us were born into the Western culture. What does this indicate as to the kind of life experience best suited to our spiritual development?
4. Briefly give your understanding of the real meaning of the Immaculate Conception.
5. What error in self-identification is responsible for so many of our problems?
6. Briefly show how Tarot Keys 3 and 4 symbolize the positive interchange of masculine and feminine energies.
7. How can a knowledge of the universal cycles, associated with Key 10, help us to establish harmonious relationships with the opposite sex?
8. What are the qualities associated with the Inner Holy Planet Venus that are a most important aspect of all transformations?
9. In our Western culture, what aspect of our nature is most involved in marital relationships and most in need of transmutation?
10. What are some of the things we must remember in regard to the emotions when learning to dispel negative expectations of any kind?
11. In the Eastern philosophy, what are the names of the two aspects of being which are related to the law of Gender? What are their correspondences on the Tree of Life?
12. Show how the relationships between the Sephiroth on the Tree of Life correspond to the interchange of masculine and feminine energies on all planes.
13. Were you able to feel the flow of love energy in using Meditational Technique No. 9 with Keys 1 and 2? Describe as best you can the results you experienced from this meditation.
14. Where will we best discover the negative emotional responses and subterfuges of personality that are holding us back in our spiritual progress?

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Examination (Cont.)

15. What Tarot Key particularly shows the correlation between the beginning of life and the ending of life? Briefly give your understanding of what this correlation shows.
16. Why is it so important for us to overcome any hostility toward the opposite sex?
17. How should we feel about the physical senses in regard to spiritual development?
18. Of the several meditational techniques given in this course, which one seemed to bring you the most help or enlightenment? Briefly try to describe what you experienced.

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